CONTROVERSY-LOGICKE,

Or

Ven. s. 65. 22

The Methode to come to truth in debates of Religion.

John Gibson

Written by

THOMAS WHITE,

GENTLEMAN.

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Ab. Hy

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THE

INTRODUCTION.

MR. John Biddle (who is represented to me, as one of the most learned and most rationall, among the enemies of the *Roman Church*) wrote a booke wherein he declared what opinion he had framed to himselfe ont of Scripture, concerning the blessed Trinity. And that, not ont of Scripture alone; but also ont of the Fathers of the first three Centuries; smoothly skipping ouer (according to the vsuall actiuity of a *Protestant Doctor*) aboue a thousand yeares att a leaue. By which proceeding he pretendeth, that neither the *Caluinist*; nor any other who sticketh to pure Scripture; nay, not the *Protestant* himselfe, who extendeth his authority to the Fathers of the first three hundred yeares, and no further; haue any law or right to censure him, seeing he

maintaineth all the Principles of both theſe ſortes of perſons, and offereth to juſtify out of them by diſputation whatſoever he hath written. Excepting which two pretended authorities (namely, of Scripture, and of the Fathers of the firſt three Centuries: both of them, privately interpreted) there is nothing but meere willfulneſſe to move any of the fore-mentioned perſons, to believe firmely any concluſion of faith and Religion, or to cenſure rationally any who hold the contrary opinions.

This man (not withſtanding his ſo conformable plea, and the maine poſition of liberty of Prophecying; which is the Baſis of all thoſe who refuſe the judgment of a ſpeaking Church) wee ſee detained priſoner by publike authority, and his booke burned by the hand of the publike Executioner.

This begott in me (as I conceive it did the like in ſundry others) a deſire and curioſity of ſpeaking with him. Which not being able to compaſſe by my ſlender power; My next worke,

was

was to reade his booke. After which, I muſt not deny him this commmendation, that, ſuppoſing the principle of every mans choosing his Religion out of Scripture Grammatically intrepreted (at is the manner of all thoſe who recede from the authority of tradition) he proceedeth very rationally and conſequently. Neither do I imagine that any of his perſecutors is able to give a ſatisfactory anſwere to what he hath written. And this hath bin confirmed in me, ſince I have vnderſtood, that ſome have ſett out workes againſt him, which haue not afforded the diſcreeter part even of their owne followers, the content they expected from them; And that others have attempted to do the like, but have bin ſoo diſcreete as to ſuppreſſe their endeavours, vpon their finding the ſucceſſe did not correſpond to their wishes.

This hath made the booke be eſteemed exceeding dangerous to Chriſtian Religion, by thoſe who thought they have no rule to know what is ſolide and what is

not in Matters of Religion, yet are by the force of cuſtome and conſent of the greateſt part of the Chriſtian name, detained from renouncing the God-head of the whole Trynity; as eſteeming it the maine foundation (for a materiall point) of Chriſtian beliefe, and that which hath brought forth during to many ages thoſe heroyke actions and noble effects, wherewith the Chriſtian world is enriched, aboue the neglected times of Paganiſme.

Now, this conſideration, or rather experiment; as it conuinced clearly, that diſputations betweene all ſuch as adhere ſolely to Scripture, are for the moſt part meerely vaine and fruitleſſe; (for, witty men will neuer commit too great a folly, as to maintaine by Scripture what is palpably and vngloſeably againſt it) ſo, it made me reflect, that euen the diſputations which we *Catholikes* do vſe againſt *Proteſtants*, are ſeldome, and onely by accident, profitable: And by farther rumination, my thoughts ſprunge out the enſuing treabiſe.

I may

I may not conclude this preamble, without reflecting vpon M^r. Biddles appeale to the Fathers of the firſt three Ages; which excluſion of thoſe of the following Ages: Not becauſe it is his; but becauſe it is common to him and to the *Proteſtants*; and euer to the learnedeſt *Caluiniſts*, as may be ſeene in the workes of Chamier and Daille. Truly, to my thinking, it is a moſt ridiculous and vnreaſonable propoſition. For, I would faine know how it can fall into the braines of any indifferently diſcourſine man, to doubt whiter the Fathers of the fourth Age did not know what the Fathers of the former Ages held, better then we can diſcouer it ont of their writings that remaine to vs. Then, more of them were extant; Neither was there any cauils (or att leaſt veryfew) which of them were trew, which ſuppoſitions: The ſtile, the phraſe, the circumſtances, the practiſes of the times wherein thoſe Fathers wrote, were then better vnderſtood: And (which is the chiefe ô fall) there were yet wittneſſes aliue, who either had knowne them,

or att leaſt knew others that had knowne them and had conuerſed with them ſo that, by being acquainted with the opinions of the men, they could not doubt of the ſenſe and interpretation of ſuch hard paſſages as by inaduertence (naturall, euento the moſt diligent and moſt wary writers) could not choſe but ſometimes fall from their pennes.

Theſe were the aduantages of the 4.th Age, ouer this wherein we now liue. And conſequently, if we can aske the 4.th Age what it was that theſe fathers held; and may haue their aſſured anſwere to our queſtion; There can be no compariſon betweene that euidence, and what we can gueſſe att out of thoſe ſcrappes and remnants of darke expreſſions, which in many caſes muſt be the ſubject of our enquiry, if we examine their writinges. I will giue you for an example, this booke of Maiſter Biddle, that hath occaſioned the following diſcourſe. Reade the teſtimomyes he alleageth: they will ſeeme to you, the very contexture of the treatiſes out of which he hath drawne them;

them; ſo large in ſome places; ſo continuedly, page after page: (whereas generally, our Proteſtant citations are bur of a line or two, ſpoken vpon the by, whiles the Authors diſcourſe concerneth an other buſineſſe:) And yet neuer the leſſe, nothing can be more manifeſt, then that the doctrine he pretendeth to abett by thoſe teſtimonies, was not the opinion of the fathers he alleageth for it. The councill of Nice, called the *Great*; that is, the Vniuerſall Chriſtian world, with open mouth and one conſent, condemning the Arrians of nouelty; And S^t. Athanaſius, ſo many times vpbraiding them to their faces, that their progenitors were onely Caïphas and Artemas and ſuch like, and that their Clergy men were faine to learne how to profeſſe their faith and how to ſpeake; a certaine token of their hauing bin formerly taught the contrary. The like, in effect, is in all other controuerſies betweene Proteſtants and vs. for, in any of them, the 4.th Age doth teſtify that

the doctrine it holdeth, is descended from their fore-Fathers, and is in quiet possession of beliefe in the *Church*, and that the opiniõ they dispute against is a nouuelty: they do thereby declare the doctrine of the precedent age, more efficaciously, then any testimonies we can draw out of the writinges of that precedent age, are able to convince.

Thus (rationall Reader) thou seest what hath bin my motiue to spinne this thridde, for thee to worke thy selfe out of the ambiguities and labirinths wherein our country is att presen so perplexed in matters concerning Religion: the designe of it is, to make thee discerne, that disputation att large, as it is commonly managed, is Needelesse, Vselesse and dangerous. Needelesse; because there are other meanes; Easy, for those who are otherwise busied, and neede belieuing, and cleare, for those who wil take the paine and employ the time requisite for their instruction. Vselesse, because neither the ouercommer, doth gaine his cause, nor doth the weaker loose it: since in such a disputation, nothing

nothing is compared, but wnat the two Antagoniſts did ſay, or (att moſt) could haue ſaid, which is litle or nothing, to the maine cauſe it ſelfe. Beſides; ſuch a running diſcourſe, may well fill the auditors heads, but can hardly euer cleare them, there wanting, time, reſt, and quiet, to ſettle a mature and ſolide judgement. And laſtly, ſuch diſputation is dangerous, becauſe in encounters of that natures witt, tongue, and chance, do for the moſt part beare a great ſway, and haue a maine ſtroake, and oftentimes, do breake and diſorder the better cauſe; and the weaker ſort of hearers (apt to judge by the euent) do take ſiniſter impreſſions, and receiue damage, att the indiſcretion or misfortune of an ouerſett diſputant. In a word, the ſcope of this short diſcourſe, is to shew, that quietneſſe and ſolitude; in which, our braine is ſerene, and our ſpirits are calme, and a man hath his beſt wittes preſent to him: Not, publike diſputes, wherein vſually, is nothing but wrangling, and provoking one another into diſtempers and mutuall animoſi-

ties: Is the moſt proper meanes to diſcerne truth, and eſpecially in matters of Religion. And I dare confidently ſay, that whoſoeuer shal take this courſe, will finde the fruite of it: which I hartily wiſh to all thoſe who ſtand in neede of it.

As for Mr. Biddles booke: If thoſe of his aduerſaries who are ſeparated from the Catholike Church, are able to confute it by their principles, that is to ſay, if they can shew, not onely that the truth which they maintaine is more plaine in ſcripture then his errors are, but that it is ſo euident that the explications which may be brought for his party are not receiuable; and ſo, that his errors may be condemned out of the force of ſcripture alone: Then, Catholike writers will not neede to engage their pennes againſt him. But (if I am not much miſtaken) whoſoeuer shall goe about it, wil find it a hard taske, the queſtion being of ſuch a nature as requireth a ſeeming contradiction in wordes to expreſſe it; and ſo, the knott of it lyeth in determining, which part of the

the ſeeming contradictory paſſages, ought to be explicated by the other. Now, how ſuch a controuerſy can be decided by bare wordes, I can not comprehend. If then, thoſe aduerſaries do proue to weake too maintaine this cauſe; and the inefficaciouſneſſe of ſingle ſcripture, in this ſo maine a point, do become euident; It may be neceſſary to vſe Catholike arguments for the defence of Chriſtian truth. Vnto which, the following conſiderations may prepare thee.

The

The firſt REFLEXION.

What, Religion is.

TO vnderſtand a right, the nature of diſputation about Religion; we muſt firſt know, what Religion it ſelfe is. We due not here take it in the ſenſe of Schoole-diuines for a ſpeciall vertue, by which we performe the honours due to almighty God, to his frendes the Saintes, and to what euer holy thinges do belong to him and his. But, Religion, in our preſent treatie, ſignifieth a ſkill or art of doctrine coming to æternall bliſſe. To vnderſtand this the better, we are to remember, that it hath euer bin receiued as an undoubted truth among the true-beleeuers both in the law of nature and in that of Moyſes, as alſo more euidently among Chriſtians, that man hath two lifes: The one, in this ſtate of mortality and corruption, while we live vnder the lawes of change and of neceſſity in this

this world: the other, which we expect after the end of this, to dure for euer, in great bliſſe and happineſſe if we behaue our ſelfes here as we ought to do; or in great miſeries and torments, if we neglect our duties in this world.

Now, the life of the next world, being to laſt for euer; and the conſequences of it for good and bad, being ſo highly exalted aboue the contentments and afflictions of our preſent life; it followeth, that the art or ſkill of ſteering a right courſe towardes it, is incomparably more neceſſary and more eſteemable, then any art or learning whatſoeuer belonging to the affaires of this world. Beyond the ſkill of trading and of gaining wealth, in which the Eaſterne and Arabian wizardes place their wiſedome: Beyond the out witting and the ouer powering glory of the Potentats and State-Maſters of the Earth: whoſe felicity, is to enſnare the world into the neceſſily of a willfull bondage to their vnlimited ambition; beyond the ſelfe-pleaſing contentment of thoſe who ſettling in their owne neſt, do laugh

att the restlesse negotiations of such as turmoile in the waues of fortune, and to satisfy themselues with the enioying of home-bred and easily-compassed delights of body and of minde. So that, the skill designed by the name of Religion, in our proposed discourse, is of an excellency, and of a necessity, not to be paralleled by any other whatsoeuer; and being compared to all others, it outweigheth their worth, beyond all measure and proportion; and at that rate deserueth to be esteemed by vs; and to be sought after with our whole force, and with our vtmost endeavours.

Besides what we hitherto said; Philosophers do offer us yet another consideration, not to be neglected. They make a generall diuision of mans actions, into two kindes: whereof the one, they seeme to say are the actiõs of man as he is man But that the others, do proceede from him as he is endowed with some particular quality; yet withall, that such quality is proper onely to humane nature. As

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for exemple; no liuing creature but man, cã be a ſmith, a carpenter, a Pilot, a muſitian, a Philoſopher: And yet, none of the actions peculiar to theſe perſons, are in themſelues conſidered to be the Actions of Man as he is Man. But if any Action bee prudently, valiantly, juſtly, or temperately, performed; they ſay that action proceedeth from him who doth it, as he is Man. But truly, according to my judgement, this is not properly a diuiſion of Actions as Actions; but rather, of the degrees or of the qualities of the ſame kind of actions. For, the ſmith and the Pilot cannot exerciſe their reſpectiue trades, but that their working muſt needes be either in conuenient meaſure and circumſtances, or out of ſuch; and accordingly, what they do muſt be either prudent or imprudent, juſt or vniuſt, &c: So that, to be vertuous or vicious, is a quality common to all ſorts of Actions; not a ſpeciall kinde of Action: And yet, an Action is ſaid to proceede from Man as Man, as farre as it is vertuous or vicious. Neither is there any Action ſo

proper

proper to vertue and vice, as not to include ſome other nature within it ſelfe. Fortitude, requireth ſome action or paſſion to gouverne, and wherein to exerciſe courage and ſtouteneſſe; temperance, hath pleaſures to moderate, as in meate and drinke, which belong ſo an other faculty; Juſtice, hath civill actions to regulate, which are determined by lawes and by cuſtomes: And Prudence, is a common eye over all. Yet poſſibily, though the actions be the ſame, the ſciences wherein they are concerned may never the leſſe be divers: As, the skill of Muſike or of Logike, is very different from the ſcience which teacheth to make uſe of them with moderation in due time and place, So, Philoſophers aſſigne Arts to the one; and the ſcience of Morall to the other. Wherefore it is apparent, that what in Chriſtian language we call *Religion*, is correſpondent to that which the heathen wizards termed *Morall Philoſophy*. Correſpondent, I ſay, or rather proportionable; with the imparity of pagan darkeneſſe, to the light of truth delivered us by almighty God.

God. For, as the next world was altogether obſcure and unknowne to thoſe old Philoſophers; So was alſo by conſequence, the true end of humane life and action: And therefore, all their skill and ſtudy, fell ſhort, and was notable to bring them to the leaſt action perfect in the way of nature; ſince it was not poſſible for any action to be perfect in reſpect of nature, which not onely miſſed but not ſo much as aymed att her true End; and conſequently, was uncapable of reaching to the circumſtances due thereunto.

Now, that which I draw from the mention I have made of theſe Philoſophers, is, that Religion is in proportion to Chriſtian life, what they did eſteeme Morall Philoſophy to bee towardes a good or happy life in nature.

The

The ſecond REFLEXION.

How, Religion is naturally to be bred in mankinde.

FRom theſe premiſſes, it followeth clearely, that if Mans nature were in its due perfection, Religion would be as well knowne and with as much ſecurity aſſented to, as are now the common principles of nature and of naturall liuing. For, ſince according to the maxime of Philoſophers, no one action can be performed by man as man, but that it muſt be either vertuous or vitious; and by conſequence, in euery paſſage of his life, a rule is neceſſary for him, by wich to ſquare and regulate his proceeding, that it may be vertuous: It is manifeſt, that if he be not very ſecure and perfect in this diſcipline, he muſt vnauoidably faile and ſwerue from vertue and nature, and conſequently, he would not be complete in the courſe of naturenor enioy that perfect State which is conformable to his nature. Therefore,

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enioy the perfectiō of human nature, it is neceſſary that he have all ſecurity of his beliefe, and a complete rule for his actiōs: and conſequently, the principles of Religion, ought to be as euident to him as the principles of nature.

No leſſe is euident out of the former part of our diſcourſe. For, if Religion be the skill of obtaining beatitude or heavenly glory; and if this be the end of our birth and of our liuing in this world; It followeth, that our very life here, can not be ſo directed as it ought to bee, vnleſſe we have the ſcience and rule of Religion. And becaufe the right direction of our life to æternall Beatitude, is of greater valew and worth then our continuation in this world, It is euident that the ſcience of attaining Beatitude, ought to be more cleare vnto vs, then the skill of guiding our ſelfes in our corporal life Wherefore, ſeeing that we finde, Religion is not now ſo cleare and certaine vnto vs, as are the Principles of our naturall and ciuill life, we may eaſily gather that we are not in the right temper which human nature requireth.

And

And from hence one may argue, that if the happy ſtate in which our firſt Parents were created, had continued till their multiplication had filleth the earth, the knowledge of God, and other principles for gaining ſo celeſtiall bliſſe, would haue bin as naturall to them, as the prouiding of meate, clothes, houſes, and ſuch naturall accommodations are to vs now; and would have bin derived from Parents to children with the ſame connaturallnes, and would have bin embraced by the children with a like or greater heate of affection: And that the vnhappy apple, was the cauſe it is not now ſo; as it likewiſe was, of all other diſorders in mankinde, whereof this is not the leaſt, if not the ſource of moſt of them, as they who looke into the matter, will eaſily diſcerne.

The due way therfore to attaine the knowledge of Religion, is by nature. Such nature I meane, as we may obſcure to worke in children when they learne their firſt languages; which, as it is not effected without the deliuering of them by their mothers and nurſes, ſo neither

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is it without the endeauours of the litle ſoules labouring to expreſſe their thoughts and mindes. And nature hath in her ſuch principles, that neither the one party nor the other, can give over the paines, till they have brought the effect to paſſe. Afther the ſame; maner in that happy ſtate of innocency, childrен would have bin trained vp in Codlineſſe as perfectly as in naturall qualities, without any violent ſtraining of them thereunto; and as it were, even before they ſhould have bin awarie of it. And this is clearely deduced out of an axiome that Philoſophers do vſe in the beginning of Logicke, where they teach vs Logick ought to be learned before other ſciences, becauſe it is an inſtrument or methode to obteine ſciences by, and conſequently, ought to be poſſeſſed before one fetteth himſelfe to the gaining of ſcience. So, Religion being the inſtrument and methode to guide vs for the well acting of our lifes, when once we are come to the vſe of reſon. It is cleare that it ought to be planted in vs, before we come to the age and vſe of

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diſcretion. Againe ſince no action ought to be exempt from the direction of Religion; not, euen the very firſt, It can not be doubted but that Religion ought to take poſſeſſion of our hearts, euen before Reaſon, Neither do I ſpeake this as a thing that should haue bin onely in the ſtate of Paradiſe, but as what is connaturall to vs here, and is practiſed by many pious Mothers, who teach their children their prayers, and ſtampe in their mindes a deepe conceit of God and of heauen, before they are capable of judging in matters concerning temporall commodities. So that it is plaine, that it belongeth truly to the nature of Religion, to be propagated in man kinde by diſcipline and by deliuery ouer from father to ſõne, and to be embraced in the meere vertue of ſuch a reception through the naturall credulity of children to their parents and teachers. Yet I do not hereby exclude, but that as riper yeares come on, ſo they ought to gaine ſtronger groundes and maximes to confirme what they firſt accepted of in a more ſimple manner.

But

But here peraduenture it will be expected; that, ſince we ſay we meane not in this diſcourſe by the terme *Religion*, the vertue ſo named by Divines but the skil of attaining to eternall bliſſe; we should give the reaſon why we call this Religion. The anſwere hereunto is not difficult; for, ſince the end we ought to ayme at in this life, belongeth to the next; And ſince we know ſo very little of that; (even the great Clerks; much leſſe, the ordinary ſort of Chriſtians, whoſe chiefe endeavours are beſtowed upon their temporall concernements;) It was requiſite for our nature, that this ſcience should be delivered us from God himſelfe: And coming from him, the moſt conformable courſe was that it should be done by way of command; that onely, becoming his greatneſſe, and taking away all poſſibility of diſpute in us. Which being ſo effected, you ſee, the art of obtaining happineſſe, was now become a matter of obedience to Almighty God.

Beſides; the object of our Beatitude being the diuine eſſence; the way to

attaine it, muſt conſequently be an ardent affection to Almighty God: And ſuch affection, proceeding from a high eſteeme of him: And the performance of duties, and the acknowledgements of the greateneſſe of him wee honour, flowing naturally from ſuch eſteeme: It followeth, that the chief, if not the whole skill of acquiring bliſſe; muſt conſiſt, in making due acknowledgements, and in framing vehement affections towardes the God-head. And thus you ſee, that the skill which before wee ſeemed to make different from the vertue of Religion, as preceding and directing it; is now found to be coincident or convertible with it. And though the name of Religion ſeemed to be ſpoken æquivocally of the two; and in truth, is ſo, ſeeing the notions are quite divers: Yet, becauſe the thinges that are executed by both, are the ſame; the name, is juſtly and fitly derived from the one to the other; and ſo neceſſarily, that without due conſideration, we can not finde in what one ſignification differeth from the other.

The third
REFLEXION.

That the Religion, without which there is no ſalvation, is but one.

OUt of what we have hitherto diſcourſed, it is evident, that, if according to the courſe of all other arts and ſciences, and according to the cuſtome and rule of nature in all her othet proceedings, the way of conquering the high walls of heaven by our violent affections, be but one: That is to ſay, that as our nature and her acts and her defects are proportionable one to another, and of one kind in all men; ſo the happineſſe all men ayme at being but one; alſo the beſt way unto it ought to be but one; and the defects from the beſt, one proportionate to an other, that is, the way of all men to bliſs proportionably conſidered; ought to be but one then; it followeth clearely, that if God intendeth to direct vs wiſely, and conformably to our Nature, towardes the

End he created vs for (which he muſt of neceſſity do, vnder forfeiture of his great wiſedome and goodneſſe; ſhould he make nature, and vs in it, with deſigne to bring vs to our eternall well-being, and not vſe the meanes for it) his commandes to vs, can be no other then of ſuch thinges as by their eſſences do integrate the ſtreight and direct way, in which (did we know the cauſes of things) we ſhould, of our owne inclinations, and by the skill of morall Philoſophy, both march our ſelues, and guide others in our charge. And out of this, we may conclude manifeſtly, that Religion is but one onely: which if we hit on and put in execution, we become happy; but if we miſſe of it, we become unhappy; whether the fault of miſſing it, be ours or no. Not, that I ſuppoſe the miſſing can happen without our fault (which is an other diſputation) But, that this rule is univerſally true, that whoſoever hath not the true Religion, miſcarrieth and faileth of obtaining bliſſe.

By this we ſee how dangerous the rocke

rocke is, to which ſo many ſeeke for refuge of their ſhippe-wracked conſciences, ſolacing themſelves with ſuch diſcourſes as theſe: God is good and mercifull, and therefore commandeth not impoſſibilities, but is content if I do my endeavour to fulfill his precepts. I, for my part, am very ready if I knew them: Nay, I labour and ſtudy to find them out, and yet can not: Therefore why should I trouble my ſelfe any further? Rather let me caſt away all anxiouſneſſe, and truſt to the mercies of ſo unlimited a goodneſſe.

For, if what we have hither to laboured to evince, be true; namely, that Gods commands are not meere voluntary ones; but of ſuch actions as do naturally breede the effect for which they are commanded; then, labour as much as you will, if you do not that which is commanded, that is, if you take not the true way of going to heaven, you ſhall never come there. The preſcriptions of the Doctour to the Apothecary, are commandes: But if the Apothecary

(though he endeavour never ſo much) do not mingle the right drugges, and temper them according to the Doctours preſcriptiõs, the Phyſick will not prove healthfull to the Patient. The husbandmans preſcriptions to his kynde, are commands; Yet if his ſeruant (though he worke by his greateſt wittes) ſhould ſow peaſe inſtead of wheate, the croppe will not come up fit for the Maſters table. So in all other trades and arts; It is not enough to do our endeavour; But the thinges themſelves muſt be really performed; or elſe the deſired effects will not follow. Then aſſuredly, thoſe who content themſelves with this cold comfort, that God is mercifull, do make leſſe account of that ſo important buſineſſe of their ſalvation, then they do of thoſe meaner profits which ariſe out of vulgar arts and occupations.

Theſe two then do ſtand very well together; that the ſame thing may be a cõmand, and withall, a naturall action towardes the end for which it is cõmanded. Nay, ordinarily and regularly it is alwayes

wayes ſo; and no command is otherwiſe unleſſe where there is ſome fault, either in the commander or in the ſubject. The Generalls commandes, are of doing ſuch thinges as are ordered to ſafety and victory; the Stateſmans for keeping peace, and for procuring plenty; the Biſhops, of thoſe actions which breede vertue and good life in the people; Yet, all theſe are commands; and have therefore power of forcing obedience, becauſe they are (or at leaſt ought to be ſuppoſed) ſuch as of themſelves are neceſſary for the common good; in reſpect of which one man ſubjecteth himſelfe to another. And from hence, the ſillyneſſe of this excuſe is more evident. For, if it be naturall to all good commands, that they be of actions conformable to the end for which they are given; and, that the command be made for the action, as the action is for the end (which muſt be in Gods commands; by which he ordereth vs to eternall life: his commanding, being the Idea to all actions; and this matter, being the principall on which he exerciſeth that

power) it is evidently convincing, that whether the command be poſſible or impoſſible, knowne or unknowne; if it be not fullfilled, the action is not done, without which the end can not be obtained: And conſequently, the party becometh damned; Not becauſe he did not obey the command; but becauſe he did not the action, nor followed the way, neceſſary to ſalvation: which if he had done without command, it would have ſaved him; for it is in vertue of doing the action, that the fullfilling of the command ſaveth all thoſe whom it doth ſave; and without it, none are ſaved.

The

The fourth REFLEXION.

That, Religion is certaine: And the meanes to attaine unto it.

THe caſe ſtanding thus, that either we muſt do what God hath commanded us in this world, or elſe muſt ſuffer his indignation in the next; And, that there is no excuſe for ignorance: I neede not urge to any one who is ſenſible of their ſoules intereſt, that th knowledge of the law of God ought to be certaine, and undoubted, both in it ſelfe, and to us: That is, that every one, according to his particular circumſtances ought to have a conſtant and immutable aſſurance, that it is Gods law in which he walketh: And, that in the Church, there are meanes left by our bleſſed Saviour to ſecure us of this truth, (for every one, according to his capacity) if the execution be conformable to the principles.

The firſt part is ſo cleare, that time were ſpent in vaine to declare it. For, ſince the end of our faith and knowledge, is the obſerving in fact, and not onely in will, the commandements of God; with the loſſe of bliſſe, and incurring eternall damnation, if it be not done in effect. And ſince on the other ſide, it is impoſſible that he who is uncertaine whither he be in the truth or no, and hath but a changeable opinion concerning the law of God, ſhould conſtantly and firmely in all his workes performe that law: It is evident that ſuch a man is not fit for Chriſtian life; but is like one that whileſt he holdeth the plough, is ſtill looking backe; nor can he hope for any thing from God, becauſe his faith is wavering and unſtable: In his practiſe he can not chooſe but be carried too and fro with every wind of opinion; Now forwardes, now backewardes, and never ſteere any conſtant courſe towardes heaven and bliſſe: Whereas this rule of good life (as is before declared) is of a nature that it comprehendeth all our actions, the higheſt

eſtand

and the loweſt, the firſt and the laſt, and all that are compriſed between theſe extreams.

As for the ſecond part of what we have aboue ſaid; Namely, that God hath left in his Church, meanes for all ſorts of people to come to this degree of certainty; for euery one, according to his growth: It is of it ſelfe manifeſt to all ſuch as have ſo reverent a conceit of God, as to thinke he doth not his works by halfes, nor leaveth mankinde (for whom he made the world) deſtitute in the chiefe point, and in that for which (as for his ſole end) he created man himſelfe; to witte, for bringing him to bliſſe and eternall happineſſe. For, ſince mans nature is made, in the moſt excellent part of it, to require evidence; and that it is ſo laudable, in matters of Geometry, Aſtronomy, Phyſicks, Metaphyſicks, and whatſoever is of great importance, not to be ſatisfyed without evidence and certainty, and to ayme at it with all our ſtrength; and that truely our underſtanding were abuſed, if it ſhould be forced to accept of what it

doth not clearely ſee, and is not certain ly aſſured of (its nature, being made to ſee, and its eſſence being a power of ſeeing) How can any rationall diſcourſer thinke that God hath failed us in this ſo materiall and principall concernement? Certainly, no man of judgement, can ſuſpect it.

But, to ſatisfy even hard believers, lett vs looke into particulars: And preſently wee finde that men, in reſpect of knowledge, are of two ſorts; ſome, who by themſelves are capable of vnderſtanding truths, others who live upon truſt of the former kind of knowing men. Of this latter ſort, are all they whom we call ſchollers: who at the firſt, do truſt their maſters, till themſelves grow up to the ripeneſſe and ability of knowing and of teaching others. And much more, all thoſe who arrive not ſo forward as to be ſchollers; which, in ſome reſpect or other, are the greateſt part of mankinde. The Phyſitian, truſteth the Pilot when he is at ſea, the Souldier, when he is in an army, the baker for his bread,

bread, and the brewer for his drinke; the Gentleman, truſteth his huſbandman for his corne, the Phyſitian for his health, the Lawyer for his ſuites, and every maſter in his kinde. Now, in matter of Religion, God hath given vs an advantage, which is not in any of the trades or ſciences neceſſary to our temporall life. For, he hath provided us, not ſome one man, or ſome meeting of a dozen or twenty (which is a great cõſult, in other affaires) but he hath given vs a whole world of men to conſult withal, and that at one meeting. Conſider how vaſt the Church is, which holdeth communion with the *See* of Rome. All that, at once, is your warrant. You can not imagine they will tell you a lye for they ſpeake to you, not in wordes, but in their lives; and therefore they muſt be coſened thẽſelves, or elſe they can not coſẽ you; there, you have a fidelity pledged vnto you, beyond the certainty that Euclide or Archimedes could afforded you. For, it is more impoſſible, that ſo great a part of mankind ſhould live in a cõtinuall hypocriſie and diſſembling, then

then that the ſureſt conſequences Geometry can make ſhould be falſe. If you ſeeke skill; that Church is full of learned men in all kindes of Sciences that any other can pretend vnto. Search but the Book-ſellers ſhoppes, and you ſhall find a hundred Catholike Authors, for one of any other Communion; thouſands, continually ſtudying in Colleges and Religious houſes, whoſe perpetuall ſearch may juſtly challenge the probability of knowing truth. If you looke after outward piety, and the meanes of preſeruing and encreaſing of learning, you ſhall finde it there in a higher degree then in all the communities of other ſects. So that if one may rely vpon outward ſigns, there is no compariſon betweene any other company of men, and that Church. And conſequently, it is beyond all doubt or queſtion, vnto what authority, a diſcreete perſon who can not, or will not take the paines to looke himſelfe into particular pointes, ought to adhere vnder paine of forfeiting his judgement. If he be neuer ſo little conuerſant in the learning of the world

world, he must needes be a mad-man if in the way of moderne authority he followeth any other, or so much as misdoubteth there can be any other comparable to this.

As for the other sort of men, who of themselves are able and curious to look into the veins in which the rootes of Religion do runne: Lett them but reflect on the change that hath been made in the world since Christian Religion began to flourish, that is, since Constantines time, and since the first 300. yeares after Christ, and they may demonstratiuely conclude, that seeing the long space of 4. or 5 thousād yeares of nature, was not able to produce those great and noble effects, which wee evidently see have sprung up so aboundantly in so farre shorter a time; the finger of God must necessarily be in this time; and that Protestants; by rejecting it as Papisticall, do confesse plainely that all the great effects of Christian Religion, are proper to those whom they terme Papists. And seeing that the Ages since the first three after Christ, are the whole

whole flouriſhing time of the Chriſtian Church, this their diſclayming them, will appeare unto any underſtanding man, to be the very renouncing of Chriſtianity it ſelfe.

Now, if he who pretendeth to knowledge, be able to manage humane nature, and to ſee how a freedome of heart from the pleaſures and cares of this world, is that which bringeth all good to man, both in temporall and in ſpirituall conſiderations: And that this freedome can not be introduced, without a ſettled aſſurance of the goods of the next world; nor that perſuaſion, be wrought by any other meanes then by faith and by the courſe which Chriſt tooke for it: He will, not onely forbeare admiring, that the world, though fraught with arts in the firſt 2000. yeares, ſhould deſerve the juſt revenge of the deluge-waters; But will alſo diſcerne, that as in the latter 2000. yeares before Chriſt, it had advanced nothing att all; So, had it endured 4000. yeares more without the light that Chriſt brought into it, it would never

neverhave growne better ; The love of worldly goods , exalting arts and civility to a certaine pitch : and then by its encreaſe into immoderation, reducing all backe to barbariſme ; Or at leaſt , floating mankinde in a certaine compaſſe too and fro, and never permitting it to grow into any heighth of perfection.

The

The fifth REFLEXION.

How, Chriſtian Religion hath been propagated and conſerved.

THe threade of our diſcourſe, hath by this time woven vs into the conſideration of the meanes where by one may come to the true Religion. In which, two inquiries occurre vnto vs: the one, concerning the beginning and firſt publication of Religion: the other, concerning the circumſtances that belong unto it, now, in the preſent age wherein we live. As for the former, wee, hauing our Saviours command to expreſſe that it ought to be done by preaching, and hauing the teſtimony of all Chriſtians euer ſince, that it was ſo performed, there remaineth no place to queſtion, how Chriſtian Religion came firſt into the hearts of mankinde. The Apoſtles, had (by Gods ſpeciall gift) the knowledge of all languages. By this, they could ſpeake to all nations:

tions : And ſo , it is generally vnderſtood , they did , and that by word of mouth , they propagated through all the world, that faith which themſelues had learned from Jeſus Chriſt. But , that they carried any bookes about with them ; or , that they did ſett the nations they preached vnto, on learning thoſe languages in which the ſcripture was written, there is no mention at all: Nor is it either probable, or poſſible , that they did ſo , it is well knowne , that many of the Nations which att that time became Chriſtian , had no writing or reading in many ages after. And ſo , it is euident that the generall propagation of Chriſtian faith was by vocall preaching , and by vocall tradition, from father to ſonne , of the doctrine firſt planted among them by the Apoſtles. And indeed , ſuppoſing Nations to be vnlearned, it is cleare that there can be no other ordinary way of conueying this neceſſary diſcipline to poſterity.

No doubt but the methode of the firſt inſtitution , is in a manner Ideall to the follow-

following continuation : which is but a kind of repetition of the beginning. And ſo, we might juſtly conclude without any further paines, that the conſeruation of Religion ought to be likewiſe effected by original deliuery; that is to ſay, by Tradition. But, the very thing it ſelfe, affordeth vs more light to ſee evidently the truth of our Concluſion. For, looking into the nature of that which is to be done, we ſhall ſee plainly that it is impoſſible it ſhould be effected by any other way. What is it we meane by planting Religion in a Country, but that the People of it should haue the knowledge of the way how to goe to Heauen?

Lett us then examine what ſignifyeth this word People. There are two Notions of it. The firſt is, that it ſignifyeth the men, the women, and the Children of a common wealth or nation; ſo compriſing all the individuals of humane Nature, that live in that nation. Now of theſe

it

it is the property of children to believe what is told them, without doubting wheter it be true or no, or ever judging of the thing propoſed. As for women; a great part of them, participateth of the ſame quality; And the moſt of them are governed by their husbandes, eſteeming them (if they have any worth in them) the beſt of men. The third member of this diviſion, falleth under the ſecond notion of the word People, and ſingle, is the whole ſubject of it: for it ſignifyeth a multitude of men, employed in ſeeking and in attending to their livelihoods and ſubſiſtance, not looking after learning, or applying themſelves to ſtudy; for which the greateſt part of them wanteth either leiſure, or capacity, or inclination. Now, in which ſence ſoever this word is taken, It appeareth manifeſtly, that Tradition is the neceſſary and onely meanes to eſtabliſh faith in the people. For, the Maxime is well known, that he who is not of an art, muſt (in

(in what belongeth to that) truſt thoſe whoſe particular skill and profeſſion that art is. And thus it is euident, that the People taken according to the explication giuen, muſt rely vpon an Authority, for knowing what is the true Religion, and what is not.

But when we once come to Authority; there is no pretence for any, but for that of the Catholike Church, ſhee onely can ſpeake authoritatiuely, all others ſpeaking from their owne heads; and ſhee onely, profeſſing to ſpeake from the mouth of Chriſt and of his Apoſtles; ſhee onely, hauing had the ſenſe and meaning of the Apoſtles deliuered toher; becauſe ſhee onely hath continued euer ſince their times, all the reſt, hauing nothing but dead words, and the killing letter deliuered to them, whiles for the ſenſe of thoſe wordes, they haue no further recourſes them to their owne imaginations and diſcourſes.

In the next place, lett us conſider, what is the knowledge of heaven; And our firſt remarke will tell vs, that it is ſuch a knowledge, as God himſelfe was forced

forced to take mans fleſh upon him to teach it us; becauſe it was ſo high and tranſcendent beyond all that our eyes had ever ſeene, or that our eares had ever heard, or that our imaginations had ever conceiued or fancyed: that a leſſe authority then Gods eſſentiall verity, was not enough to ſettle our beliefe upon ſo ſublime and ſo admirable myſteries. Now, this being ſo, can we imagin, that the diſcuſſion of ambiguous words, in which ſuch incomprehenſible myſteries are hidden, ſhould be left to the fancyfull changeableneſſe of human apprehenſions? Who ſeeth not, that mans vnderſtanding muſt of neceſſity alwayes incline the ballance towardes thoſe thinges he uſeth to be converſant with, that he is wont to ſee, to heare, and to conceiue? Which is in effect directly contrary to the reaſon of our Saviours coming. And accordingly, we dayly meete with ſome that laugh at the doctrine of the real preſence of Chriſtes Body in the bleſſed Sacrament, ſome at the bleſſed Trinity; euery one, framing grounds

to

to himſelfe, according as his fancy driveth him, or as the company he cõverſeth with, draweth him. Now, if the ſcanning of ambiguous wordes will not ſerve to ſettle the beliefe of Chriſtian doctrine in the hearts of mankinde. It is cleare, that nothing but Tradition can performe that worke, ſince there remaineth nothing elſe that can pretend there to: And conſequently, nothing but Tradition can be the meanes to plant and continue Religion in the world.

Laſtly, let us looke into the quality of this doctrine. And preſently it appeareth to us, that it ought to comprehend all our actions; and conſequently ought to precede the very firſt of them, while as yet there is no judgement in us: and when we are growne to the ripeneſſe of judging, it ought to Maſter our very judgement it ſelfe; ſince the exerciſing of that, is alſo one of our actions. How then can it be ſuppoſed, that Religion ought to be ſtudied and learned like a ſcience or skill, when as, it ought to be poſſeſſed even then

then when we begin to ſtudy ; and, that our very ſtudy ought to be regulated by it?

The ſixth REFLEXION.

That the Scripture, duely read; will bring a man to the truth of Religion.

SEeing it is agreed on by all parties, that the Scriptures were written by the ſame ſpirit , which guided the Apoſtles in their preaching: There can be no doubt, but that the doctrines contained in their witings, muſt needes be conformable to what they delivered in their ſermons, and in other vocall inſtructions ; with this difference, that there could he no diſpute about their meaning in what they preached and catechiſed, by reaſon of their often inculcating and plaine expreſſing it: Whereas nothing can be more cleare, then that in what they haye written,

their ſenſe is oftentimes obſcure and very difficult to be diſcovered and penetrated into. And therefore, the Scriptures are to be interpreted by the law writtē in the heart of that Church, which hath alwayes adhered to the doctrine that from time to time they have received from their predeceſſours: though withall, I have no ſcruple but that if the Scripture be read in ſuch ſort as it ought to be, it will of it ſelfe, bring the man who ſo readeth it, to the true Religion.

The conditions that I require for the due reading of Scripture, are theſe: *Firſt*, that he have a ſincere intention and affection to ſubmitt his owne minde and judgement to the Scriptures, and not ſtraine them to his opinion. *Secondly*, that he have a ſound underſtanding, not apt to be carried away lightly. *Thirdly*, that he meddle with no commenter or interpreter that is more cunning then himſelfe; not rely upon any thing for the minde and ſenſe of the Scripture, but what the Scripture it ſelfe affordeth him. *Fourthly*, that he reade it long and attenten-

tentively. And *Laſtly*, that what he underſtandeth by reading of the Scripture, he endeavour to put it in practiſe, and governe his life accordingly; For, practiſe doth wonderfully enlighten any Booke which giveth rules in any kind of operation. Theſe thinges obſerved, I doubt not but who taketh Scripture for his rule, will not faile of becoming a Catholike, at the laſt. For, both the reaſon before delivered, in the beginning of the reflexion, and experience, and the inſtances of doctrines, whereof part follow and more might be brought, do manifeſtly declare, that this effect muſt of neceſſity follow.

To ſee what the Scriptures will direct us, in order to Catholike doctrine; Let us begin with this very queſtion concerning the interpretation, of the Scriptures themſelves. It is planely ſet downe, that it ought not to be by the private ſpirit, Pet. 2. c. 1. That Chriſt ſett in his Church, Apoſtles, Prophets, Evangeliſts, Paſtors, Doctors, for the of building his body; that the faithfull

may not beturned round by every blaſt of doctrine; *Epheſ.*4. That the Church is the Pillar and ſtrength of our faith. Theſe and many more texts he ſhall find to ſhew him that the interpretation of Scripture, ought to depend on the Church. In other places he may reade, that the Scripture is uſefull for our comfort, for preaching and for exhorting, &c. But, not one word of looking in it for our faith, unleſſe when it ſelfe is taken into the queſtion; That is to ſay, when the queſtion is, whether the new Goſpell be conformable to the old; which is the ſole matter of controverſy; wherein the Scripture (that is to ſay, our Saviour in the 5. of *St. John*, and *St. Paul* in the 17 of the *Acts*) directeth the ſearching and looking into Scriptures. For, in both theſe places, this onely was the point they ſpoke unto.

If the queſtion be of the Popes ſupremacy; (that is to ſay, of *St. Peters* Primacy among the *Apoſtles*: For, onely ſo much, can belong to Scripture) Wee have it expreſſely in the 10. of

St.

St. Mathew, Simon, the *firſt*: And ſo he is counted by the other two *Evangeliſts*; Whereas the order of the other *Apoſtles* is not kept. Wee have tribute payed for Chriſt and for him as a ſpeciall officer, *Matth.* 17. We have him forwardeſt in the confeſſion of Chriſt, *Matt.* 16. The Church promiſed to be built upon him, and the keyes in a ſpeciall manner to be delivered to him: So that, it is not to be wondered att, if preſently after, the tribute was particularly payed for him. We have the ſheepe of Chriſt, in a ſpeciall wiſe recommended unto him; *John* the *laſt*. We have Chriſts prayer perſonally for him, and a charge given him to confirme the reſt, *Luc*, 22. We have him ordering the Church in the election of *St. Mathias*, *Acts* the *firſt*: Him firſt preaching to the Jewes, *Acts* the 2. Him firſt receiving the Gentiles, by Gods ſpeciall order, *Acts* the 10. *Acts* the 12. the Church praying for him. Hee firſt giveth the *Holy Ghoſt*, *Acts* the 8. *Acts* the 16. he in the Councell is the firſt that reſolveth

the queſtion. So that, if the Scripture be ſincerely conſulted in this point, there is all appearance, or rather evidence, of St. Peters Primacy, both in word and in deed.

If the queſtion be, of the Churches infallibility or indeficiency: The Scripture will tell us, that Chriſt promiſed to be with his Preachers for ever, *Matt.* 28. That the gates of hell ſhould not prevaile againſt his Church, *Matth.* 16. That the Holy Ghoſt ſhould ſtay with his Diſciples for ever, *Iohn the* 14. That there ſhould be of the Elect at the end of the world, *Matth.* 24. *Marke* 13. *Luke* 17. That perſecution ſhould not end in the Church, untill the coming of Chriſt, *Matth.* 10. [illegible] ay, that after the beginning of the Reſurrection, ſome ſhall yet remaine, 1. *Theſſ.* 4.

If the queſtion be of the reall preſence; that is to ſay, that our ſaviours body is truly in the bleſſed Sacrament; We ſhall reade, this is my body, *Matth.* 26. *Marke* 14. This is my body which is given for you, *Luke* 22. This is my body which ſhall be delivered for you,

1. *Cor.*

1. *Cor.* 11. And in the former Chapter he preſſeth it; Is not the chalice we bleſſe, the participation of the blood of Chriſt? And the bread we breake, is it not the participation of our lordes body? What can a ſincere heart that believeth the Scripture, reply to this?

If the queſtion be, of Remiſſion of ſinnes in the Church: Do we not reade, the power of binding and of loſing, given to men, *Matth.* 18? Of forgiving and of retaining, *John the* 20? We reade, that the Apoſtles received the miniſtery of Reconciliation, the word of Reconciliation, 2. *Cor.* 5. *James* 5. Confeſſe your ſinnes, one to the other. Alſo *Matth.* 9. The people glorifyed God, for having given unto men, the power of remitting ſinnes.

If Confirmation (that is to ſay, the giving of the Holy Ghoſt) be in queſtion: We reade *St. John Baptiſt* teſtifying, that he who ſent him to baptize in water told him that Chriſt baptized in the Holy Ghoſt, *Marke* 1. and *John* 1. But in *John* 3. That he who is not new-borne of water and the Holy

Ghoſt, cannot enter into the kingdome of heaven. And, that this was meaned of that deſcent of the *Holy Ghoſt* which is after Baptiſme, is our Saviours own declaration, who in the 1. of the *Acts* ſayth. You ſhall be baptiſed in the *Holy Ghoſt* after not many days: Whereof, the whole ſtory is told att length in the 2. *Chapter*; And in the 8. the *Apoſtles* were ſent to *Samaria*, to impart there this giving of the *Holy Ghoſt*. In the 11. *St. Peter* remembred in the ſaying of our ſaviour in the ſame ſenſe. And in the 15. *St. Paul* uſeth the ſame Ceremony to 12. Perſons after they were baptiſed, with the ſame reflection on *Saint John Baptiſt*.

As for the Sacrament of Order; there are two parts in it; the Miſſion; and the outward Ceremony: Both which, are largely expreſſed in the Conſecration of *Aaron*, and of his ſonnes. *Levitic.* 8. The deſignation and Miſſion, *Matth.* 10. *Marke* 3. *Luke* 6. and againe 22. when he gave them command to conſecrate the bleſſed

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Sacrament for the faithfull. *Luke* 10. He deſigned the 72. Diſciples. *Hebr.* 5. The Law is eſtabliſhed in generall; As alſo *Rom.* 10. How ſhall they preach, unleſſe they be ſent? As for the outward Ceremony, though we can not doubt but it was performed by our ſaviour, when he ſent his *Apoſtles* and *Diſciples*; Yet we have expreſſed alſo in the 20. of *St. Iohn*, where we are told of inſufflation, with theſe wordes receive the *Holy Ghoſt*. In the 13. of the *Acts*, we are told of faſting and of impoſition of hands; and in is it ſpecifyed, that they who were ſo ſent, were ſent by the *Holy Ghoſt*. And in the 1. to *Tim.* 4. We have the impoſition of the handes of the Presbytery by Prophecy.

For Matrimonies being a Sacrament: We reade every where, that the conjunction of Man and Wife is from God. *Gen.* 2. He brought her to Adam. 1. *Cor.* 11. Neither Man without woman, nor woman without man, in our Lord. *Matth.* 19. And *Marke* 10.

What God hath coonjoyned ; let not man ſeparate. Nature, giveth to all cultinated Nations, to do this with an outward ceremony ; and therefore: ſurely, among thoſe who hold it a ſpeciall action of God, it is moſt fit to be performed by the miniſter of God. Now, that ſanctification is due to it: We reade 1. *Cor.* 7. The unbelieving man, is ſanctifyed by the faithfull woman; and the unbelieving woman, by the faithfull man (to wit, in their common operation) otherwiſe your children would be uncleane; whereas now they are holy.

Of extreme Unction, there is not ſo frequent mention; But, moſt manifeſt, and undenyably obvious. We are told in the 6. of *St. Marke*, that the *Apoſtles* annointed the ſicke with oyle, and cured them. *Ja.* 5. Is any man ſicke among you; Lett him bring in the Prieſts of the Church; and lett them pray over him, annointing him with oyle in the name of our lord: And the prayer of faith ſhall ſave the ſicke man; and our lord will eaſe him; and if he be

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in ſinne, his ſinnes ſhall be forgiven him.

I doubt not, but if what I have already alledged out of Scripture, do light into an even ſoule, not byaſſed by intereſt or prejudice to the contrary party; It will be ſufficient to ſatisfy him fully that the out ſide and letter of Scripture, is clearely on the ſide of antiquity and of the Catholike Church. Yet I can not leave this ſubject, till I have mentioned one point more, becauſe it is ſo much vaunted by our Adverſaries, though with very litle reaſon. The Catholike Church adminiſtreth the holy Euchariſt, ſometimes in one kinde, ſome times in both: Proteſtants, alwayes in both kindes. The queſtion ariſeth, which of theſe practices is favoured by Scripture. It is evident that the Scripture ſpeaketh ſometimes of receiving both the bread and the cuppe: But much oftener, of one alone. *Jo. 6.* This is a bread coming downe from heaven; that whoſoever eateth of it, may not dye. I am the bread of life, which deſcended from heaven.

If any one eate of this bread, he ſhall live for ever. He that eateth this bread, ſhall live for ever. *Luke* the *laſt*, he tooke bread, and bleſſed, and brake it, and gave it to them; and their eyes were opened, and they knew him; and he vaniſhed out of their ſight. *Acts* 2. And they were perſevering in the doctrine of the *Apoſtles*, and the communion of breaking of bread, and prayer. *Acts* 20. When they were aſſembled to breake bread. So that, if we diſtinguiſh betweene the time of giving the communion, and the time of the Prieſtes conſecration (in which the Catholike Church, obſerveth inviolably the doing it in both kindes) we ſhall finde more places in Scripture for communicating in one kinde, then for doing it in both. But what ſhall we ſay to this ſpeech of *St. Paul* 1. *Cor.* 11. Therefore, whoſoever ſhall eate this bread, *Or* drink this cuppe, unworthily; he ſhall be guilty of the body, and bloud of our ſaviour? what meaneth this *Or*, but that ſome, even then, tooke the one without the ober? Elſe, there had been

been no place for that disjunctive Syllable.

I eaſily believe, that many a pert batchellour will be ready to tell us, that he can find wayes to ſalve all theſe places of Scripture, and many more if they were urged. But that cõcerneth not me. I enquire onely, what the outward face of Scripture is; and to what belief it wil leade an honeſt heart, left to its owne ſtrength. For if thoſe queinte diſputants do encounter with a perſon that is not enured to the Sophiſtry; they will turn blacke into white, make two egges three (as the tale goeth of the impertinent forward ſcholler) and bring to paſſe whatſoever they undertake. Therefore it was neceſſary to impoſe among the conditions of reading the Bible, this for a principall one: That they, who by Scripture, ayme at coming to the truth, ſhould admitt of no Interpreter. And this, becauſe of the danger in lighting upon a falſe one, inſtead of a true one, before one, hath groundes to diſcerne which is a falſe one and which a true one. For, the caſe is very indifferẽt be-

betweene a Catholike Interpreter, and any other. The Catholike, knoweth the doctrine of Chriſt (that is to ſay, the ſenſe of the Scripture) independently from the words of the Scripture. And therefore, in ſubſtantiall points which concerne Chriſts doctrine he cannot teach or interpret amiſſe, without ſwerving from his owne faith. But it is evident that every other, who hath no rule for his beliefe, beſides the bare letter and words of Scripture, is ſubject to errour, through every paſſion and prejudice, which hiddenly ſwayeth his heart awry and corrupteth his judgement, by pride or other affection: So that he may be rightly compared to a rotten cane; that being leaned upon, will breake, and with its ſplinters, wound and gore him that expected ſupport from it.

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The ſeventh REFLEXION.

That, the reading of the Fathers, will bring a man to the truth of Religion: And, that naturall reaſon, will greatly advance a man thereunto.

IT ſeemeth ſtrange to mee, that any man who acknowledgeth Scripture, ſhould reject the Fathers: ſince he can not renounce them, without profeſſing att the ſame time by ſo doing, that he believeth himſelfe to be able (with his little witte, and generally leſſe ſtudy and learning) to penetrate deeper into the intelligence of Scripture, then ſo many ages eminent for induſtry, ſciẽce, and holyneſſe, could reach unto. And all this, upon no other pretence, but becauſe they were men; and conſequently, liable to erring: As if himſelfe were not a man; but ſomething elſe, ſo farre beyond compariſon with all other men, that we ought rather to confide in his ability and honeſty, then in

in all mankinde that went before him. Which is ſo unworthy and ſo intolerable a pride, that I admire how any auditory can endure it.

But to come more cloſely to the point. I ſay, that ſeeing the *Holy Fathers*, did, both receive the prevaching of the *Apoſtles* neerer hand theu wee do; and did hold the truth of Scripture as ſtrongly as we do; and did ſpend much time in the earneſt ſtudy of it, and proceeded therein with as ſincere hearts as wee can: It may in no wiſe be doubted, but that they had the meanes and the wills of having the true faith; and conſequently, that they had it.

Therefore, what was their univerſall Tenet in Matters of faith, can not bee falſe nor ought to be rejected; Or, with any colour of reaſon, be queſtioned by us as diſagreeing with Scripture. Beſides; their writings being large and numerous, (in which, upon ſeverall occaſions and in differing circumſtances, they repeate and incul-

inculcate the ſame thinges by different wordes and expreſſions) it muſt needes thence follow, that their ſenſe and meaning, in moſt things of importance, can not chooſe but be ſufficiently explicated. So as who ever ſhall reade them with candour, ingenuity, and judgement, can not poſſibly doubt of it.

And accordingly, experience hath ſhewed us, that the judicious Proteſtants who gave themſelves to the reading of the Fathers, were in judgement neere unto Catholikes, in moſt of their opinions: And that which detained them from being abſolutely Catholikes, was (beſides the chaines of intereſt) nothing but a ſecret pride of not ſubmitting themſelves to the Tradition of the Church, in ſome particular points in which Tradition was not ſo cleare to them. Though withall I deny not, but that a wrong apprehenſion of ſome Catholike Tenets (preſumed upon the explication of ſome particular Doctors) might unhappily

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contribute to this their obſtinacy. No doubt then, but if any indifferent perſon, not preimbibed with any wrong maxime, ſhall beſtow competent paines in reading the Fathers, he will infallibly become Catholike. Eſpecially, if hee take this rule along with him; to compare the practiſe of Proteſtants, with the practiſe of the Fathers and of the former Church. By which he will ſee, that this which they call Reformation, hath cut away under pretence of abuſes, not the abuſes, but the very thinges themſelves in which the abuſes were; like unskillfull Chirurgians, that cut of a leg, to cure a ſmall ſore in it, or like Mahomet, who tooke away all uſe of wine, to cure drunkenneſſe. And in the meane while, they cavill att petty queſtions, in which they ſtrive to ſhew that the Church hath erred.

As for naturall reaſon; No man will expect that it ſhould be an entire meanes of attaining to the knowledge of the ſupernaturall truths which are contained in Chriſtian Religion; But onely,

onely, that it may be a helpe thereunto; by ſhewing, that they are ſo farre from contradicting reaſon, as indeed nothing can be more conformable to true reaſon, then the whole œconomy of them is. And I dare promiſe whoſoever ſhall ſeeke this ; that , if he come unto it, armed with true and ſound Philoſophy, he may arrive to a full contentment of his underſtanding and heart , in all that concerneth ſo noble an enquiry. Now, ſince Catholike Religion hath been ſo intelligibly divulged in the world. *St. Auguſtin* maketh mention, that he found the Myſtery of the Trinity , in the Platoniſts Bookes. Now , if you aske me now this came to paſſe ; I anſwere, that God provided in Alexandria (a City much addicted to learning) one *Ammonius Hermias*, a great Philoſopher and a Chriſtian. Hee, to make Chriſtian Religion more acceptable, ſought to joyne it with Platonicke Philoſophy : Which was no hard matter to do ; *Plato* having bing been (as *Numenius* ſayth of him) *Moſes* ſpeaking *Greeke* ; that is to ſay, one who having lighted

lighted upon the *Hebrew* learning, had ſucked much out of it. Now, this *Ammonius*; finding in Plato the Ideas of *Being*, and of *Unity*, and of *Life*, and ſuch other ayery notions, eaſy to be wrought upon to what hee deſigned; endeavoured by theſe, to inſtill into his Schollers the Myſtery of the Trinity. Which he did with ſuch happy ſucceſſe, that of the three prime wittes of his Schoole, the one (*Origen*) became ſo great and eminent a Doctor of the Church, as antiquity hath acknowledged him.

The other two, *Amelius* and *Plotinus*, prooved two Conductours of the Platonicke Schoole; and brought into it the imitation of the Trinity which is found in their diſcourſes and in the writings of their followers: So amiable is truth, that the very likeneſſe of it enamoureth the underſtanding: How much more, would the ſubſtance do ſo, were it rightly purſued and truly diſcovered? Which without queſtion, it may be, even in this very particular; the termes, in which this

this ſublime Myſtery is delivered, being ſo naturall; and the thing it ſelfe, being the connaturall ſubſtance of Almighty God, that dependeth not upon any chance or free diſpoſition; and the intention of revelation, being (generally) to bring us to the knowledge of the thing that is revealed.

And therefore (you will ſay) the wonder is not ſo great, that ſince Chriſtian Religion was knowne and voyced about in the world, theſe Myſteries ſhould be treated of by Philoſophers in their Schooles and writings: But if in any of them before the coming of Chriſt, there ſhoud have ſprung, out of pure nature, the leaſt intimation of any of theſe ſupernaturall Myſteries; That, would be a ſtrong confirmation of what we have here ſaid.

Certainely, if this may be expected from any, it muſt be from *Ariſtotele*; He being of the onely perſon amongſt the Heathens that hath written with ſolidity. Of him then it is reported, that as he lay upon *his* death-bed, conſidering the miſeries that poore

poore man-kinde falleth dayly into through Errors, and that it is not in the power of Nature to deliver Man from them, hee pronounced this great ſentence. That *Homer* had much reaſon to make the Gods take human ſhapes upon them, to draw by that meanes poore Men out of Errours. Behold the Incarnation of the ſonne of God 'as ſolively grounded, as any Chriſtian can ſpeake of it; And this, by the meere ſtrength of reaſon. And is it poſſible, that now, after ſo glorious publication of the Chriſtian faith through the whole earth, there ſhould be found any Chriſtians ſo unreaſonable, as to thinke it unreaſonable that God ſhould become man, to ſave us from our ſinnes; which are the true roote of all our miſeries?

The like is of the holy *Euchariſt*. Did but men underſtand ſo much of *Metaphyſickes*, as to know the Nature of their owne growth or augmentation, they would find no difficulty, in that, now by many ſo disbelieved and decryed, though in it ſelfe ſo heavenly and needefull a Myſtery. But, ignorance and pride,

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maketh that to be held for abſurd, which in truth is moſt conformable to Nature.

I will adde but one word more upon this occaſion, for their ſakes who are affected with reaſon, and are beſt ſatisfyed with diſcourſes built upon that foundation. This Principle being ſuppoſed, that all thinges are governed in the perfecteſt manner that may be, in conformity to the generall rules of nature (which Divines uſe to expreſſe in theſe wordes, that God, ever doth that which is beſt) then preſently; All the Myſteries of Chriſtian Religion. Namely, the creation of Man; the fall, the œconomy, or conduct of the world untill the coming of Chriſt; ſince Chriſt; the end of the world; the laſt Judgement; the Reſurrection; the ſeverall States of ſoules before it, and of men after it. Beatitude; Damnation; And whatſoever elſe is in Catholike beliefe, as, the Doctrine concerning the Church, Church-gouvernement, the Sacraments; and whatſoever elſe belongeth of neceſſity to credulity and

and obedience. All theſe (I ſay) will appeare ſo mainely evident and reaſonable, that no man of a juſt capacity and unpaſſionate mind, can take any exception againſt it. Whoſoever will employ his time and endeavours in this ſearch; and ſhall begin it with a right underſtanding of Nature; will find, with unſpeakable comfort and ſatisfaction to himſelfe, that what I have here ſaid, is true. I confeſſe, ſome paines are required to know theſe thinges; as alſo there are ſome neceſſary to comprehend the demonſtrations of *Archimedes* and the *Cronickes* of *Apollonius Pergeus*; about which we ſee ſo many ſtraine their wittes to underſtand them, for the delight that is in them, when they are once maſtered; And yet, the importance ad conſequence of them, is not comparable to the knowledge of theſe truths; which looked after with a like attention, in a due progreſſe, will become as evident as they. But wee muſt not expect to attaine to the depth of all theſe pointes, by onely diſcourſing of them in familiar

liar converſation, for our divertiſement and recreation; or by reading ſome treatiſe of them, in ſuch ſort as one would do a Romance, only for entertainement or paſſe-time and delight. They who are skilled in *Geometry* or *Algebra*, do well know they never purchaſed thoſe ſciences ſo cheape. Seeing then that this is of ſo much higher a ſtraine in it ſelfe, and of ſo farre greater a concernment towardes the governement of their lifes: Lett them, if they can not be ſatisfyed with ſimply believing theſe truths, uſe induſtry to finde Maſters able to inſtruct them, and employ a competency of labour in purſuite of them.

The eighth REFLEXION.

Of conference and Diſputation, in common.

AFter the way of reading; there offereth it ſelfe to our conſideration, that of perſonall diſcourſing or Dialogiſing. This may be performed, in two Manners. The one; when hee who is to learne, contributeth on his ſide; bearing himſelfe with a deſire to come to truth; and helping it on, by acknowledging candidly, what ſeemeth to him true out of his former perſuaſion; and propoſing, wherein hee findeth difficulty; and asking no more, then to have that opened unto him, which ſome preoccupation hath obſtruted. This Manner of treating is called Conference. And no doubt but it is a farre ſhorter and more efficacious way to come to knowledge, then reading. Provided, the teacher be an able Man and Maſter of his

his profeſſion. For, a writer can ſpeake but in common; whereas ſuch a teacher, knoweth by the anſwers of his oppoſer, wherein particularly lyeth the difficulty he is to to remove; and accordingly, ſpareth and contracteth many diſcourſes wihch the writer is forced to deliver att ayme and att hazard. Beſides; the very orall delivery, is farre more intelligible, and giveth a ſingular energy to what is ſo taught.

The other Manner of Dialogiſing, is, when the Auditour ſtandeth upon his guard, and yieldeth nothing upon foreknowledge; but will bee co..vinced, and ſee evidence, for every thing he is to allow: And this, is propeiley called Diſputation. The parties in this, are clearely two; a d no third to moderate the Diſputation: though oftentimes one be neceſſary to moderate the Diſputants, Who otherwiſe, through contention and earneſtneſſe, may bee apt to neglect the rules of Diſputat ō: whereof the firſt or chiefe is, that the one, meddle not with the others office, as long as he holdeth to the rules of Diſputation.

The parties being two; a diſputãt, and a reſpondent. The firſt thing the diſputant is to doe, is to ſtate the queſtion; or rather, to require of the reſpondent to do it, if it bee neceſſary: That is, if he ſuſpecteth the termes of the Theſis to be equivocall. Then, is he to oblige the reſpondent to explicate his meaning in the poſition: For, that belongeth to the reſpondent; who can not beforced, to hold by the wordes of his Theſis, any more then himſelfe meaneth by them. He may alſo oblige him to yield the reaſon of his Tenet, if it be ſuch a one, that the oppoſite is the more common, or of Authors that he is bouud not to forſake without great reaſon. For, as in truth it is an impudence to maintaine any thing without a reaſon; So, the reaſon failing, the maintainer is putt from his poſition; though peradventure, the poſition it ſelfe be not confuted. Neither ought there to be required more reaſons then one, for one truth. Not, but that many arguments may be framed to prove the ſame concluſion; but becauſe, among them, one

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at the leaſt, ought to be irrefragable, and which cã not be cõvinced of defect. For, if none be ſuch, the reſpondent ought not to maintaine his aſſertion for true: ſince he himſelfe muſt needes thinke that peradventure it is falſe, not having evidence or knowledge that it can not be otherwiſe then as he affirmeth it.

The ſecond duty of the diſputant, (in a ſerious diſputation intended for the finding out of truth) is, to propoſe no argument but ſuch as in his opinion is convincing. We can not oblige a man to know ſo much; For, all of us are fallible in particulars; and even *Geometricians* themſelves, do ſometimes miſtake a truth for demonſtrated, when really it is not ſo. But that which we may exact of our diſputant, is, that he eſteem his argument convictive, and propound it for ſuch ãd he is to make account that himſelfe is overcome, if (fair law being giv̄ him) he do not overcome. For, his part being to prove; if he do not that, faileth of his end; which is, to loſe the day: and if before he begin, he doth not expect to do this, he cometh not to diſpute, but

mock the Auditory, and to perſuade them or to make a ſhew of that which in reality he knoweth he can not performe.

His third duty is to proceede in forme. Now, by true and rigorous forme, is meaned Syllogiſticall forme. So that, in rigour, every attempt of his ſhould be a Syllogiſme. But among expert and ingenuous Logitians, This is not exacted; unleſſe it bee upon a pinch, where there is a controverſy upon the conſequence: For then, the rigour of forme concludeth the queſtion. Otherwiſe, to goe (as they call it) by *Enthymemes* (that is, by putting one onely Antecedent, whence the denyed propoſition is averred to follow) is the ſhorter and the clearer way. For, it taketh away both lenghth and confuſion from the reſpondent.

And becauſe, if the Antecedent be falſe, it is but one; and ſo the deniall or diſtinction of it putteth the arguer in his ready way; and if the conſequẽce be naught, that is to be proued, the Diſputation goeth the more ſmoothly on.

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His fourth duty is, to prove what is immediatly denyed him, and to bring that in his conſequent; whether it be a propoſition, or a ſequele he ought to make good.

Theſe are the neceſſary and maine duties of the diſputant. For, although anciently he was allowed to make what demandes he pleaſed of thinges pertinent to his proofe, before the reſpondent could diſcern what he aymed at by his queſtions: Yet our latter Schoole-practiſe hath cutt of this liberty, as being very ſubject to circumvent the reſpondent; and rather captious, then a ſolide meanes to arrive att truth.

As for the Anſwerer: His firſt duty is, to remember his name; that is to ſay, that he ſitteth there to anſwere; and therefore, ought to ſpeake no more then he is asked. His ſolemne wordes, are knowne to be, *I grant*, *I deny*, *I diſtinguish*. As for granting, it is att his danger. As for denying; he ought not to deny any propoſition, that of it ſelfe is knowne to be true.

As for diſtinguiſhing; he muſt ſhew that the Arguers wordes do bear more ſenſes then one: or elſe he giveth no diſtinction. Hee muſt alſo ſhew, that the parts of his diſtinction, are to the purpoſe of the argument; otherwiſe, his diſtinction is frivolous. This he muſt do, when the Actour requireth it. Otherwiſe, he muſt onely give his diſtinction, and grant the one part, and deny the other; to the end, the arguer may chooſe, whether he will accept of that which is granted, or prove that which is denyed. If he grant a propoſition formerly denyed; or if he deny a propoſition formerly granted; he hath loſt the day. Whether he may diſtinguiſh a propoſition, that he hath before ſimply granted or denyed, is a queſtion touching the honour of the defendant. But without doubt, in rigour it is lawfull to be done: For, no propoſition can be ſuppoſed to be granted or denyed in all ſenſes poſſible; And therefore, upon further occaſion, it may be declared in what ſenſe it was formerly allowed or denyed.

The

The ninth

REFLEXION.

Of the Application of the ſame to Religion.

BUt, to apply theſe obſervations to our preſent ſubject, we muſt caſt our eyes upon the ayme and ſcope of our diſputation. Other diſputations, that are not of Religion, wee ſee are ſometimes done for the exerciſe of yong Schollers, to inure them to a ſubtile and rigorous Manner of diſcourſing, and to make them perfect in the conſequences to their Tenets: which is a laudable courſe, according to the worth of the ſciences they are about. Other whiles, men meete to diſpute, either for recreation ſake, or for oſtentation of their wittes. The latter is pardonable in yong men; and the former, is a commendable Manner of paſſing their time, for thoſe who have no better meanes of ſpending it.

But when all this is applyed to Religion, it taketh an other hew. For, here, wee looke for truth in the moſt neceſſary part and buſineſſe of our life; in which, to be deceived, is the greateſt miſchiefe that can befall us. Beyond the ruine of our eſtate: Beyond the taking away of our life; Beyond the extinguiſhing of our family; And beyond the loſſe of all that is deare to us in this world. Wherefore, he that in this Matter maintaineth any poſition, meerely for oſtentation of his witte is guilty of a moſt Sacrilegious action; and committeth upon the party he ſeduceth, the worſt ſort of murther that Mans Nature is capable of. in like Manner, to make a meere recreation of ſuch diſputing; Is a high contempt of God, of eternall Beatitude, and of Divinity. For exerciſe, it may be neceſſary, ſo it be knowne to befor that end; and, that under colour of exerciſe, no wrong perſuaſion be induced into the Auditory.

Yet is all this, from our preſent buſineſſe. For, the Diſputation, for which

which theſe rules are intended, Is a kind of trial of the truth of Religion; By which, the Auditory may take an Apprehenſion of what they are to follow during their whole life. So that it is not to be allowed, without juſt ſecurity from both parties: From the Arguent, for his diſputing, and from the Defendant, for his anſwering. And accordingly, ſince it is well knowne, that nothing but Demonſtration, can give ſecurity of a diſputable truth: He who in a Diſputation of this nature undertaketh to prove an aſſertion, ought firſt to engage his credit that in his conſcience hee eſteemeth the argument hee intendeth to propoſe, to be Demonſtrative: However he may apprehend a failing on his part in preſſing it, either through want of ſufficient skill, or through the over proportion of his adverſaries abilities, or through the difficulty of well opening the Matter and making the truth appeare. If hee refuſe to do this, he is to be proteſted againſt for a thiefe and a robber (as our Saviour himſelfe ſtyleth ſuch) who hath

hath a deſigne to abuſe his hearers, and to draw their ſoules (for ſome private intereſt of his owne) into eternall damnation: And the Auditory is to be conteſted, that ſuch a diſputation as the Arguer intendeth, is a meere juggle and impoſture; a brabbling, baſe, counterſcuffle, not fitt for a grave Man to have a ſhare in; but a meere ſcolding, loſſe of time, and vexation, both to the hearers and to the actours.

The Reſpondents taske, is not ſo rigorous. It is enough for him to maintaine, that his adverſary can not convince his Tenet of falſity: Hee being, for this paſſage, but a defendant; not a prover.

Thus farre, for Opponents and Defendants in common; But now, to apply this to Catholikes, and to thoſe who have parted from them; Let us begin with conſidering, how their maine difference conſiſteth in this, that the Catholike holdeth his doctrine, becauſe it came to him by his fore-fathers from Chriſt; and relyeth upon his fore-fathers for the truth of this: The Adverſaries,

ſaries, Univerſally, do rely upon, either Scripture, or reaſon. As for reaſon, it is evident that it can not bee a ſufficient ground of a doctrine that is held by authority. And as for Scripture, the Catholike maintaineth it as ſtrongly as they. Neither have they it, but upon the credit of Catholikes: And therefore all the arguments they can bring out of Scripture againſt Catholikes, do beare in their fore-head a prejudice of being either falſe, or att leaſt uncertaine.

The

The tienth REFLEXION.

Of ſome particulars belonging to Catholikes; Others, to their Adverſaries.

OUt of theſe premiſſes, there follow ſome very conſiderable differences betweene Catholikes and Proteſtants, in point of Diſputation. The *firſt* is: That a Catholike, ought not, for his owne ſatisfaction, to admitt of any diſputation att all, in Matters of Religion. For, he relyeth upon a better ground, then any his Adverſary can offer to him: Namely, an infallible and irrefragable Authority. Hee taketh reaſon for an inſufficient Judge in controverſies of this Nature. And againſt diſputing out of Scripture, he hath two prejudices: The one, that he holdeth his faith by the ſame rule by which hee receiveth the Scripture, and therefore, if Scripture ſhould proove any thing againſt his faith (which is impoſſible) it would make him believe neither; and ſo, would

not

not change him to be of a new Religion, but cauſe him to be of none.

The other prejudice is, That he who argueth out of Scripture, proceedeth Texts whoſe ſenſe is diſputable in the words themſelves: Whereas the Catholike, is before-hand aſſured of the ſenſe, as farre as concerneth faith; Therefore, it were in vaine for him to ſearch, in an uncertaine inſtructer, the knowledge of that which he already knoweth certainly.

Yet further: If any Catholike doe admitt Diſputation for his owne ſake and ſatisfaction; he leaveth being a Catholike. For, the end of Diſputation, is to cleare a doubt: And therefore, where is no doubt, there is no neede of diſputing. Neither can a Catholike have any doubt in any Matter of faith, unleſſe hee ſuſpecteth his rule: Which if he once do, he is no longer a Catholike. On the other ſide; The Proteſtant, building all his faith upon the ambiguous words of Scripture (ſo loud diſputed, and eternally diſputable) muſt neceſſarily, if he bee a rationall man, live in perpetuall doubt.

For,

For, the very oppoſitiõ of ſo many wiſe and learned men as affirme that the wordes he alleageth do not ſignify that which is neceſſary for his poſition : is ſufficient to make any rationall man be in doubt of an expoſition of wordes that may beare ſeverall ſenſes, which he ſeeth is ſo obvious and ordinary a rock of miſtaking. Therefore, a Proteſtant were not rationall, if he ſhould not alwayes demand ſearching and diſputing untill experience ſhall have taught him, there is no End of it, or by it. Hee muſt reſolve , either to be ignorant and to truſt, or elſe to diſpute without end. And in very truth, his diſputing is to no end. For, ſuppoſe he be the arguent , and do convince his adverſary ; yet after all his paines , he hath gained no more then onely to perceive that his adverſary is a weaker diſputant then hee; or that peradvẽture he was at that time ſurpriſed; ſo that when he ſhall be in his better wittes, he may happily be able to ſalve his arguments. And if he be the Defendant, and chãce to maintain his poſitiõ, yet it followeth not, that a better Oppo-

nent

ponent then he had to deale withall, mought not have convinced him. So that, on neither ſide, there is any ſecurity to him, becauſe he bringeth no Demonſtration, but onely the bare appearance of ambiguous wordes.

There is an other impurity betweene Catholikes and their adverſaries, in this, that if the Catholike be the Opponent, he can diſpute but of one point; namely, of the Infalliblity of the Church, becauſe his adverſary is obliged to no other. For, take what point you will beſides; and one may be a perfect Proteſtant, whether he hold it, or deny it. The authority of Biſhops, is the maine point of Proteſtācy, by which it is diſtinguiſhed from all other *Seſtaries*: Yet, when it is for their turne, the French *Presbyterians* (ſo great enemies to that governmēt of the Church) are their deare brethren. The *Greeks*, the *Lutherans*, the *Socinians*, the *Anabaptiſtes*; how many poſitions, do they maintaine different from the *Proteſtants*? Nevertheleſſe, when it pleaſeth a *Proteſtant* to make his boaſts of the large extent of the *Reformed Churches*; all theſe are of this communion. Nay,

Nay, when he talketh of the *Univerſall Church*: No *Arrian*, *Eutychian*, *Neſtorian*, or other Profeſſour of whatſoever damned Hereſy that hath a ſhare againſt Popery, is excluded by him from being an Orthodoxe Member of the Catholike Church; but all are regiſtred in his Kalendar, as Profeſſours of the onely true faith, and as witneſſes of Chriſts doctrine. So that, if a Catholike be to argue, he looſeth his labour in diſputing of any point but of the Infallibility of the Church; becauſe he advanceth nothing by having the victory in any other. For though he ſhould reduce his adverſary to be of his minde, in all other articles: yet not being ſo in this too, he is as farre as ever from being a Catholike; ſince the not believing of any one article of faith, maketh a man no Catholike, or (which is all one) a Proteſtant.

On the other ſide; If it be the Catholikes ſhare to be the Defendant: He is bound to make good, many points; That is to ſay, all that doctrine which

we

we maintaine to be of faith, and to have received by Tradition.

The Concluſion therefore is, that the Catholike hath much to maintaine, and little to oppoſe: The Proteſtant hath great choice of what to oppoſe, and little to maintaine. So that his advantage, on this hand, is very great, in regard of diſputation. Since, if he receive a wound in any limb of that great body he is to defend, it is a mortall one to his cauſe: And his adverſary is invulnerable to him, every where but in one pointe. The reaſon of this difference, dependeth of the knowne Axiome,

Bonum, ex integrâ cauſâ,
Malum, ex quolibet defectu.

The Catholike Party, hath a Religion; hath an Art and skill of living well, and of going to heaven. Such a thing, muſt have a body: And a body, can not conſiſt without many members and parts: Every one of which, muſt be defended and made good.

All other *Sects*, are but deficiencies, more or leſſe, from this rule: Thoſe,

more;

more; who cleave faſteſt to the rule of deficiency; that is to ſay, to the rejecting of all that cannot be convinced out of Scripture: Thoſe leſſe; who perceiving the inconveniencies this bringeth upon them, do ſooneſt recede, in practiſe, from this crooked rule, and to contradict their maine ground of all being fallible, by forcing their ſubjects to hold their Tenets; that they have no authority for; themſelves having forſaken the legitimate authority, by which the Catholike Church ſticketh to Tradition.

The

The eleventh REFLEXION.

Of ſome particular Caveats for Catholikes.

THe Catholike defendant, having ſo hard a taſke; ſome few notes will be neceſſary for him. As firſt; that he ſhould not offer to maintaine, againſt arguments drawne out of nature, ſuch poſitions as he is not able to ſatisfy himſelfe in: for example; againſt an *Arrian* or *Sabellian*, lett him not undertake to diſpute and argue, in reaſon, how the ſame thing can be one and three; unleſſe he be firſt ſure that hee underſtandeth it well, and that himſelfe reſteth ſatisfyed with reaſon in that point. For, it is impoſſible to give the Auditory ſatisfaction, if he hath it not himſelfe; Eſpecially, if the diſputant be ſubtle, and able to manage his Argument.

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The like is of the bleſſed Sacrament, to ſhew how one body can at the ſame time be im more places then one.

In this caſe therefore, the Defendant is to keepe himſelfe upon the generall defence, that wee believe Myſteries of faith, whether we can anſwere Arguments againſt them, or no; That the word of God, is able to give us certitude, above all demonſtration, and above all that wee can underſtand. Neither are wee without the example of our Adverſaries themſelves, when we do thus. For, in this very Myſtery of the *Euchariſt*, they will tell us that Chriſt is really and truly preſent in it. But that the Manner how he is there, is not underſtandable. In the Trinity, and in the Incarnation, Proteſtants do the like; acknowledging theſe Myſteries to be true, but withall profeſſing them to be above their underſtanding.

Yet, this rule is not ſo peremptory, but that by diſcretion it may admitt exception. For, our Adverſaries are ſo weake; that they ground moſt of their Axi-

Axiomes and proofes, rather upon confidence wee will not deny them, then that themſelves are able to make them good. So, in the Myſtery of the *Euchariſt*; when they inſiſt upon the Maxime, that the ſame body can not be att the ſame time in two places; If you putt them to proove it, you ſhall finde that their word will be to ſay that even our owne Doctors confeſſe it, or that experience aſſureth us of it: Whereas, experience is no Argument againſt *Gods Omnipotency*: And as to what *priuate Doctors* affirme, it is att every Mans pleaſure to grant or deny it. So that, if you underſtand your Adverſaries ſtrength, you may non-ſute him by putting him to prove what you know he can not. But this is a hazard: And you are ſhamed, if you faile.

An other Caveat for our defendant, is; Not to engage himſelfe in a Controverſy, upon the opinion of one party of Devines; Nor undertake to defend againſt his Adverſary a poſition which ſome of our owne Devines do oppoſe; and ſo, is rather a queſtion of Scholaſticall

ſticall Divinity, then a Controverſy of faith. To this purpoſe it is to be noted, that ſome opinions are of a greater latitude, then others; eſtabliſhing faith upon that, whereof others confine it but to ſome one part.

As, in the Matter of Infallibility; ſome place it in the Pope, ſome, in a generall Councell; ſome, in both; ſome, in the whole Church; which conteineth all theſe, and more. Here, the cautious Controvertiſt that hath care of his *Safety*, will be ſure to chooſe that which is moſt ample; and ſo quitteth himſelfe from the trouble and danger of anſwering Arguments made againſt the ſingle parts; and keepeth himſelfe to the ſtrong hold of Chriſtianity, wherein all parties agree. True it is, that if the defendant be putt to declare his poſition: and an Argument do preſſe him: Hee may ſometimes be obliged to chooſe one opinion of Divines before an other; or rather, is forced to follow that which he is beſt acquainted with. But the rule I give, muſt ſerve where, and when there is place for it. And beſides the already men-

mentioned advantages that this courſe giveth ; It cauſeth a great narrowneſſe or brevity in controverſies; which bringeth the diſſenting parties, farre neerer to agreement ; and ſetleth more ſtableneſſe in Religion, by making men diſcerne what belongeth to faith, and what doth not ; but is the opinions of particular Doctors.

The twelfth REFLEXION.

Of the qualities of some sort of Arguments drawne out of Scripture.

The next thing we are to look into, Is, the quality of the Arguments which are to be used in those Disputations. By the precedent discourse, it is evident, that they are of three kindes; Out of Scripture, out of Fathers, and out of reason. To begin with Scripture; It is again cleare, that arguments may be thence deduced, two wayes, The one, out of the pure force of the wordes: The other, out of the connexion of the sense and discourse acknowledged in the wordes: With the conclusion that is to be proved.

In the former way, Arguents, either presse the wordes of one single sentence which they bring, thinking to make it evident that their assertion is the very meaning of those wordes: Or else,

elſe, they bring a conglobation of ſundry places, of which the one fortifyeth the other; ſo as to make it evident, that the plaine ſenſe of wordes ſo often reiterated, cannot chooſe but be the true meaning of the Scripture.

To begin with the firſt branch of the Manner of drawing arguments out of ſingle Texts of Scripture; we may divide into two kindes, the Texts that are produced for this purpoſe. For they are either ſuch as ſay, or are pretended to ſay, in expreſſe termes (or equivalent ones) the proponents Conclution; ſo that the outward face of the wordes is plaine for his Tenet: As when Catholikes produce the following Texts; this is my body; *Simon* the firſt; The Gates of hell ſhall not prevaile againſt my Church: whoſe ſinnes you forgive, ſhall be forgiven, and any the like (upon which occaſion, I may not forbeare to note, that Proteſtants have not any one text of this kind, againſt Catholikes unleſſe they make uſe of the precept of not making graven images, which concerneth Chriſtians no more, then

doth the ſacrificing of a Lambe att Eaſter: Both of them being commands given ſingly to the Jewes. Or elſe they are ſuch Texts, as though they do not containe the proponents concluſion in expreſſe wordes, yet he pretendeth that it followeth out of the ſenſe of them.

Now in theſe Texts, there may be a double incertitude; Firſt, whether the place alleaged, do ſignify what the proponent pretendeth; Secondly, whether his concluſion would follow, though that were granted.

Now in both theſe kindes of Texts; When the Argument is drawne out of the force of the words; and their force, no other then from the Grammaticall or Dictionary-ſenſe of thoſe wordes; it is ordinarily a pittifull weake Argument, and the whole Diſputation is no better then boyes-play, and but like a conſtruing of *Terence*: It being, almoſt, if not altogether impoſſible, in our controverſies to find a Text of Scripture abſolutely convincing, and conſequently fitt to be inſiſted upon.

The

The reaſon whereof is, that the downe right ſignification of a word (eſpecially, in diſcourſes when, the Author doth not deliver his mind in a Dogmaticall way) is more wavering and changeable then the Aſpin leafe.

I remember how, as I once preſſed to a diſputant, this which I now ſay, hee immediatly objected this Text to me, Abraham genuit Iſaac; which he took to be unexplicable in any other ſenſe, then that Abraham was Iſaacs Father.

I was not att the preſent furniſhed with the diverſe explicationſe of the word *Genuit*: But God provided me an anſwere out of the firſt of St. Mathew, where it is ſaid, Ioras genuit Oziam; and yet there were ſome intermediate generatious betweene Ioras and Ozias.

Whence it was clear, that out of the bare wordes, Abraham genuit Iſaac, it could not be Demonſtratively inferred that Abraham was Iſaacs Father.

Now, after ſuch an inſtance, what evidence can be expected out of the ſimple ſignification of wordes? Beſides; who can be ſo ſhallow as to imagine that a Sect which hath men of any wit in it, ſhould maintaine a poſition againſt that ſenſe of the letter which every Boy can penetrate; but that it hath armed it ſelfe with ſome ſubterfuge, which (ordinarily ſpeaking) can not be weaker then the argument that dependeth upon ſo variable a ground as the uſe of wordes in humane ſpeech? Nevertheleſſe, this kind of arguing, is the moſt uſed, and much vaunted of.

As for example: The *Lutherans* and the *Calviniſts* agree, in ſaying there is bread in the bleſſed Sacrament. Their argument againſt *Catholikes* (who allow it not to be ſo) is, that Chriſt called it *bread* after Conſecration. If you anſwer them, that he doth not call it barely *Bread*, but *this bread*, or *bread of life*; or with ſome other character to diſtinguiſh it from ordinary *Bread*; They preſently cry out, that the wor*Bread* ſignifyeth *bread* made of wheate; and

turne

turne to their Dictionary to juſtify that ſignification; and ſing victory, as if nothing were anſwered. So, when they preſſe theſe wordes out of the Engliſh tranſlation, *Hee tooke bread, bleſſed it, broke it, and gave it:* If you deſire, inſtead of the word *bleſſed* it, to putt in *turned it into his body*; telling them, that the *bleſſing*, was the ſaying, *this is my body*: and the ſaying ſo, was the very turning of the bread into his body: If you reply thus, they will grow impatient, as if you committed an intollerable abſurdity, and aske you in what Dictionary, or in what Author, *to bleſſe* ſignifyeth to turne into ones body; and will not heare that ſince in this caſe *bleſſing* was the pronouncing of ſuch words, it muſt of neceſſity ſignify the turning into his body. Is it poſſible, that otherwiſe witty men, ſhould be ſo overweaned of their owne ſide, as to believe there is any force in ſuch allegations, which every Schoole-boy that conſtrueth (not by rote, but underſtandeth what he ſayth) is able to diſcover?

The reaſon (as I conceive) of this low and ſhallow impertinency, is, that this diſputative kind of men never raiſed their underſtanding to Geometricall Demonſtrations, or to any ſolide diſcourſe; and indeed, not beyond the practiſe of Grammar rules in Scripture, and ſome quainte Criticiſme of the ſame pitch: and therefore, may be of a fitt ciſe to talke in a pulpit to a vulgar auditory, or to cavill about wordes before unlearned perſons, who were never preſent att a ſolide Diſputation, nor are capable of the rigour or ſtrict lawes of ſuch a one: But they are not ſtrong enough to frame an argument that may beare water and endure the touch, among judicious examiners; Though, like junior Sophiſters, they can pop out a great many ſlight objections, and ruine a large courſe from one to an other, to make a ſhew of learning without any ſubſtance of it.

Such a kind of Argument (in the laſt mentioned queſtion of the Euchariſt) is their great Achilles out of Theodoret, and

and an obſcute writer called Gelaſius, who ſay , the nature of bread remaineth after conſecration. If you anſwer them, that the word *Nature* ſignifyeth *Quality*, even in our ordinary Manner of ſpeech ; and that ſo they have gained nothing by the allegation of theſe authorities, ſince we acknowledge and ſe that the Quality of bread remaineth after Conſecration ; They againe cry Victory as before, as if the moſt Grammaticall ſignification of one ſingle word muſt cawy the bayes, without any conſideration of the circumſtant words or of the connexion of the ſenſe. Which if any Schoole-boy of an upperforme ſhould doe , he could not but expect a ſmarte reward from his Maſter. And yet theſe petty, ſlight, argumẽts out of Scripture, are in a Manner the ſtrógeſt they have, by which they endeavour to overthrow the Religiõ of their fore-fathers.

An other kinde of argument is frequent with them, which is, yet weaker thẽ this. It is whẽ from ſome ſuperficial ſound of words, that ſignify no ſuch thing as the concluſiõ they are to prove

they take occaſion to alledge a ſentence of Scripture, that in effect is nothing to the queſtion in hand; and yet they will make a noiſe that Scripure is cleare againſt you. As when (*Eſay* 58.) they cite, *your wills are found in your faſtings*, to proove that voluntary faſts are unlawfull; or (*Matt.* 15) *That which entereth into the mouth, defileth not the ſoule: But that which cometh out frō the heart.* And againſt works of ſuper errogation (*Luke* 17.) *When you have done all that is commanded you, ſay, you are unprofitable Servants.* In all which Texts: Neyther is that ſaid (ſo much as by the outward wordes) which they intend by alledging them; nor is there any ſhew of connexion with what they pretend. But rather, for the moſt part, ſuch places do favour the adverſe party. As, the firſt reprehendeth the faſtinges of the wicked Jewes, becauſe they continued their impieties, notwithſtanding their afflicting themſelves: Which ſignifyeth, that the faſts themſelves, were good; but that the Manner and circumſtances in which they were done, were naught.

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The ſecond, clearely concludeth, that ſeeing the disobedience in eating forbidden meates floweth from the heart, it is ſin not to abſtain from them.

The third, ſuppoſeth evidently, that the commandements may be fullfilled (which is denyed by Proteſtants) and implyeth that more may be done; and conſequently, admitteth workes of ſuper errogation.

I deny not, but that both theſe ſorts of arguments, are common to both parties. Yet it is with this difference; that the Catholike relyeth not upon them: as being fixed upon his owne firme and ſolide baſis, of having received his faith by ſucceſſion from Chriſt: And therefore, in his mouth, ſuch are condeſciences to the weakeneſſe of his auditory: Whom he hopeth, by this milke, to make capable of a ſtronger ſettlement. But among Proteſtants, ſuch arguments and conjecturall inferences, are the very foundation of their Religion; Unto which ſandy ground, they ſtrive to bring their auditory, hindering them from ſetling upon the rocke of the Church.

The thirteenth

REFLEXION.

Of other ſorts of Arguments drawne out of Scripture.

BUt, leaving theſe ſhuttle-cocke arguments, which are eaſily bandyed from either ſide ; Let us looke upon the next kind of argument, which maketh uſe of a heape of Texts, to prove the Concluſion intended.

I do not deny but that this is a ſtrong proceeding ; If it finde, either an able Logician to manage it, or an Auditory capable of it ; both which, are very rare ; And therefore, this courſe is fitter for writing, and for reading with deliberation ; then for a ſudden conflict upon the place.

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There are two wayes of uſing this weapon. The one, ſimply accumulateth many Texts; giving every one its force, in ſhort: and overwhelming the Auditour by their multitude.
This doth well in an Oration or Sermon, and carrieth a great reſemblance of ſtrength in it.

But if the whole diſcourſe cometh to be anatomiſed by the adverſary, and the wakeneſſe of every e text ſhewed in particular: Then, the concluſion ſtandeth naked and aſhamed: and the author Amazed a ſee his owne opinion ſo unexpectedly changed. And therefore, in a Diſputation, where the adverſary hath his law to anſwere onely one, this accumulation of Texts ſerveth to little purpoſe, more then to ſpend time.

The other way of employing a conglobation of Texts, is to pretend to bring all the Texts that may be found in Scripture favourable to either ſide, and by comparing them, to ſhew which party ſtandeth with Scripture, which againſt it.

But

But firſt, it is evident that this proceeding is not proper for a regular combat. For, the adverſaty will have right to clayme the planting of his owne batterye himſelfe; and may refuſe to accept it from his enemy. Againe, to do this thing well, and to make this compariſon in due Manner: So many things are to be conſidered, that it is rather the ſubject of a Booke, then fitt for the propoſall of one party, to which the other is to anſwere immediatly upon the place. For, the Texts ought to be examined, that it may be determined, which of them do formally containe the poſition that is to be proved; And which, onely ſome verity connexed to it, from whence it may be drawen; and the degrees of ſuch connexion. Againe, what ſpeeches are proper, what Metaphoricall, and the degrees of tranſlation in them. Likewiſe, the occaſions of the ſpeaking thoſe wordes, and their coherence with actions or wordes, precedent and ſubſequent. All which conſiderations, are ſo manifold, and ſo tedious to be well

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performed, that they can by no meanes be brought into the brevity of a Dialogiſticall oppoſition: But will require the making of long ſpeeches, like whole ſermons, on each ſide: Which can not chooſe but be irkeſome and diſpleaſing to the Auditory: And in concluſion, muſt neceſſarily be without effect, ſeeing that it is impoſſible, ordinary memories ſhould beare away ſuch a multitude of notions, ſo perfectly as to be capable of framing an exact judgement of them. Beſides, if any one Text of theſe were abſolutely convincing, the reſt would be burthenſome, and but hinder and embroile the evidence of the Concluſion: And if none of them do prove it clearely: Then, all of them together, can but make one ſide more probable then the other: Which ſignifyeth no more, then that, ſince the beſt of them is but probable, you can rely on neither of them, as true and certaine: And conſequently, all that is ſaid, is of no effect towardes the ending of controverſies; but is purely a ſuperfluous labour and a tryall of wits;

wittes; not a deciding of queſtions, or a ſettling of the auditory in the right way to heaven.

It now remaineth onely (in order to Scripture-diſputation) that we ſpeake of ſuch arguments, as are drawne from places of Scripture, which do plainely containe ſuch verities, as are knowne and agreed upon by both parties, without the authority of Scripture to prove them: So that, the ſenſe and meaning of thoſe places is not att all ambiguous, or controverted by either ſide: And out of theſe, you make your way, to your concluſion, or to other truths that are as yet unknowne to you, but that you deſire to have certainty of.

Now cleare it is, that, it would avail as much, to take the naked Truths in themſelves, without the words of Scripture; as to alledge the words in this caſe. For, the Truths themſelves being acknowledged by both parties, it is needeleſſe to bring any proofe of them, And therefore, Scripture ſerveth but for an ornament in this diſcourſe: And the whole force of the argu-

argument, is drawne from the confeſſed Truths; And conſequently, it is cleare that this is a diſcourſe of reaſon not of authority: however, a farre off, it may in ſome ſort depend on Scripture. Therefore, we neede not trouble our ſelves att preſent with diſcuſſing this ſort of arguments; but ſhall remitt it to the examination of reaſon, where on it dependeth.

I ſhould here end ſpeaking of arguing out of Scripture. But becauſe it is that which our adverſaries do uſe moſt (at leaſt, the Proteſtants and Calviniſts, and the Sects of their growth) and becauſe ſome perſons are ſo maddely careleſſe of their owne ſalvation, that they will content themſelves with probability for their Religion; eſpecially if Scripture be made the pretence of it: I am forced to adde yet a few lines, in regard of ſuch perſons as making Scripture the onely ground of their Religion, and judge their Controverſies, do not ſo much as ayme att convincing arguments by the allegations that are brought out of Holy Writt; nor

Nor whether the point propoſed, be true or falſe : But whether ſide is the more probable or plauſible, purely in relation to Scripture.

Clearely, he who in any point will proceede according to conſcience and prudence in this way of arguing, is obliged to conſider all that is contained in the whole Scripture concerning that point; Weighing what he putteth in each ſide of the ballance, with the beſt judgement God affordeth him ; that ſo he may judiciouſly pronounce ſentence. For the doing of which, he ought to conſider, not onely the number of places that concerne his purpoſe, but their qualities alſo; and be able to compare thoſe, one with an other. Now this is ſo hard a taske, that the learnedſt and ableſt man a live, may deſpaire of ever being able to effect it. For, how can he, or any Man, with reaſon perſuade himſelfe, that either he, or any other, hath ever produced, or ever can produce, out of Scripture, all that may from thence be alledged for any point in controverſy; ſince our Saviour himſelf, hath given us

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a cleare example that arguments may be drawne (and thoſe, efficacious ones) from Texts where we leaſt dreame of any ſuch ſenſe ? As , when diſputing againſt the Sadduces , he made this argument; God, is God of Abraham, Iſaac, and Jacob. But he is not God of nothing: Therefore Abraham, Iſaac, and Jacob, ſhall riſe againe, or do remaine in ſoule, hoping for their body and reſurrection: who can be confident of ſaying or knowing all that is in Scripture, concerning any point , when the proofes of truths may lye in ſuch unlikely places? Surely it muſt be , either a great ignorance, or a great temerity , to undertake it. And therefore we may conclude, that it is impoſſible we ſhould ever arrive ſo farre in this way of ſearch , as to know really what is more, or leſſe probable out of Scripture. But all that we may hope to attaine unto , is , onely to be able to judge what is more or leſſe probable, out of thoſe places which well our ſelves do know; or att moſt, out of thoſe places which the Authors we have ſeene , do bring. And ſo, it is evident, that they who

who relye on Scripture, or rather that profeſſe to do ſo; do not in truth relye upon it; but upon their owne, or their Teachers diligence, whom they ſuppoſe to know the whole latitude of Scripture-proofe. Which is not onely falſe, but impoſſible for any man to do.

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The fourteenth REFLEXION.

On the Arguments drawne out of the Fathers.

THe ſecond neſt of Authority, out of which, Arguments take wing. Is the copious library of Fathers. Wherein it is to be conſidered, that whether Catholike or Proteſtant be to argue, the Text he alledgeth hath a double remove from the concluſion he would prove. For, whereas in allegations of Scripture, both ſides agree, that what it ſayth is certainly true (and ſo, all the difficulty conſiſteth in knowing what is true meaning of the place alledged) it is otherwiſe allegations of Fathers: For, in them, there ariſe two queſtions; The one, whether that which the arguent pretendeth, be the Fathers opinion; the other, whether that which the Father ſayth be true, after it is agreed to be his opinion.

For,

For, neither Catholike nor Proteſtant, doth agree to all things that one or two Fathers may hold. But, indeed, Proteſtants do defie them all, And Catholikes require an univerſality in them, to make them infallible. So that, if either Catholike or Proteſtant be the Arguer, he ought to ſettle before-hand with his adverſary, that ſuch a Father or Fathers, as he intendeth to produce, be of unqueſtionable authority between them; Or elſe, not to meddle with them; for it were but labour loſt, and breath caſt away.

The Proteſtants uſe to make two compariſons in Fathers: The one, in Age or Antiquity; the other, in learning or reputation. As for the former; they inſiſt much upon the three firſt Ages; ſuppoſing them to be purer then the reſt. In doing of which, it is evident that their ayme is to reject all: For, when they liſt, and that it concerneth them, they will tell you that the impurity of doctrin began as ſoon as the Apoſtles were dead. Now, if by this Impurity, they meane damnable errors; then, by ſaying

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ſo they evacuate all the authority of Fathers: For, they allow it no further, then as it pleaſeth every diſputant or Miniſter to declare the point controverted, to bee, or not to bee, a damnable error. And thus, even the three firſt Ages, are blowne away with the reſt. But if the point in Controverſy, be no damnable error, then the Fathers authority importeth litle; erring being but of ſmall confequence in ſuch Matters as do not concerne ſalvation, and there being no obligation upon a Chriſtian to know unneceſſary truths.

In a word; If the Church can erre, and hath erred theſe thouſand yeares; it is but courteſy, to ſay ſhe did not ſo, in the former ſix hundred: And ſo, in truth, the Fathers have no authority att all. But if it can not erre; nor hath erred; Then, the Fathers of the latter Ages, own as good wittneſſes, as thoſe of the formet, ſo they be induced with Univerſality.

The other compariſon or diſtinction, that Proteſtants uſe to make of the Fathers, concerning their learning and reputa-

putation ; is as little to the purpoſe as that of their Antiquity. For , we do not cite Fathers , as Doctors (whoſe opinion , is no better then the reaſon they bring for it) but as wittneſſes; whoſe authority conſiſteth in a grave and moderate knowledge of what is believed and practiſed by the Church, in the ages reſpectively wherein they lived. And out of this it followeth, that for wittneſſing of Chriſtian faith , no one Father is to be preferred before an other. It is true, in ſome ſenſe the teſtimony of a more antient Father, may be ſayd to be preferred before a more moderne one ; becauſe the formall wittneſſing of it , is of more neereneſſe to Chriſt, and of longer durance towards us. But in regard of learning: No Father hath more authority , nor is more to be valued then an other , for what concerneth faith ; though in other reſpects it be very conſiderable. For, a leſſe learned Father , is as credible a wittneſſe as the learnedſt , of what is the preſent practiſe and beliefe of Chriſtians ; ſo he have learning ſufficient

to

to warrant his underſtanding and knowing ſo much.

And in reality, any Father whoſe authority carrieth us beyond the apparent memory of mankind att preſent living, is as good as the beſt, for declaring the faith of the Church in the time he lived in. Which becauſe it received its doctrine by entaile from age to age; every Fathers teſtimony (in ſuch Matters of faith) is firme and irrefragable.

To conclude therefore; The Catholike maketh no difference of the quality of Fathers, nor much of their Antiquity; but admitteth all, ſo they come with univerſality.

The Proteſtant; though he will a little *ſimper* att it, yet in Concluſion he rejecteth all; ſetting his owne judgement (which he calleth Scripture) for high Umpire of what in them is right, what wrong. Therefore it is fruiteleſſe to diſpute againſt a Proteſtant out of the Fathers; unleſſe you firſt ſettle what proof of Fathers he will admit. Neither is it eaſy for a Proteſtãt to argue ſtrõgly againſt a Catholike out of the Fathers.

For,if the Catholike will binde him to it,he muſt bring an univerſality of them; or elſe, the Catholike is not obliged to receive them:And how can he go about to do this,I underſtand not. I meane,in a private diſputation; where a Matter of three or foure teſtimonyes, are capable of ſpinning out the whole time,that people generally are willing to lend unto ſuch an entertainment. Nevertheleſſe the preſumptuous and vaine Sophiſters, are forward to cry out that all the Fathers are on their ſide;as their Patriarche Iewel begã the tune to them,ſo ſhamefully,that his owne Chaplaine forſooke him for his impudent falſhood.

But,concerning this point, It is to be noted, that although they break (avowedly and confeſſedly) from the univerſall face of antiquity in all Church-practiſe (as, in the Liturgies, Letanies, Maſſe, praying to Saints, praying for the dead, moſt of the Sacraments, Relikes, Altars, Pilgrimages, Faſtings, Proceſſions, Cochibate of Prieſts, religious men and women,and almoſt all things of that nature) yet have they ſo little ingenuity, or rather

rather they are ſo impudent, as before women and ignorant perſons, to boaſt themſelves Sectators of antiquity: and they undertake to prove it by certaine broken ends of Texts, concerning ſome ſpeciall circumſtance or nice point, in which they have found ſome dark place in ſome Father.

I therefore putt theſe queſtions to any judicious perſon, who is curious to heare diſputation in Religion: Whether, in ſo large a Booke as the Scripture, it be poſſible (morally ſpeaknig) that there ſhould not be divers hard and obſcure paſſages. And then; whether an eloquent Sophiſter may not make uſe of ſuch places, to circumvent and delude weake ſoules, unable to remember or marke the contrary Texts, and to judge betweene them. Which if he alſo graunt (as he can not chooſe but do) I aske him againe, what ſecurity he hath or can have, that his diſputant is not ſuch a one; or at leaſt may not be ſuch a one. And what I ſay of Scripture, may be with much more force transferred to the workes of the Fathers, which are much more ample;

and beſides that, may containe errour; in them. So that in concluſion, all diſputation out of Fathers, is but beating the ayre; unleſſe the parties be firſt agreed, what Fathers authorities ſhall be allowed ſufficient to decide and terminate their differences.

Yet after all this; the Proteſtant that is carried away with a beliefe of his diſputants abilities; will be ſtill apt to reply, that at the leaſt it can not be denyed, but that he who hath ſtudied the Fathers ſo well, as to be able to make out of them, againſt Catholikes, a ranged battaile of ſuch obſcure places, muſt needes be an able and a learned Man: and therefore he is not to be blamed for following ſuch a guide, who hath read ſo much, and is converſant in the Fathers; Seeing that they who are unlearned, and cannot upon their owne ſtocke judge of ſuch Matters, muſt rely upon thoſe who have made them their long and ſerious ſtudy. To him who ſhall make ſuch an objection, it ought to be repreſented; How meane and pittifull a change it is, to fall from the

ſplẽdide authority of the whole Church, to the obſcure authority of a private Doctor, be he what he will. As alſo, that to retire from the authority of few, or but of one, were a great imprudence in an unlearned man; Who becauſe hee is not able to judge of the quality of Doctors, hath reaſon to adhere to the quantity and number of them. Beſides, in all likelihood, this great Doctor (eſpecially, if he be yong) hath not read the Fathers themſelves; but hath taken out of other Authors, that write of controverſies, ſuch places as he hath found cited in them for his purpoſe. And this argueth but a ſmall Modicum portion of learning; though happily he may make a great ſhew with it, among unlearned perſons; like one who can recite three verſes of *Homer*, in a country Schoole.

The Fifteenth REFLEXION.

On Arguments drawne from reaſon, for Religion.

THere remaineth yet to be diſcourſed of, the laſt kind of arguments that may be employed in diſputations of Religion; whoſe ſtore-houſe, from whence they may be drawne, is reaſon. For the performance whereof, lett us conſider, how Religion is apprehended generally to be a knowledge above nature, and to be derived by authority from a ſource of higher underſtanding then ours is. Yet on the other ſide, It is evident that it can not be planted in us, otherwiſe then that the roote of it muſt of neceſſity be in Reaſon, ſeeing that Reaſon is our nature. Now then, the roote and baſis of believing, is manifeſtly from this, that we are perſwaded we ought to believe; which importeth as much, as that it is reaſonable we ſhould be-

believe. And therefore, the arguments, which in Matter of Religion, ought chiefely to be managed out of Reaſon, ſhould be in common, whether it be Reaſonable to believe what is propoſed unto us. And becauſe no man can doubt whether it be reaſonable to believe what God propoſeth; the whole queſtion is reduced to this poiut, whether it be reaſonable to believe what the Church or our fore-fathers deliver unto us, as the doctrine which Jeſus Chriſt (whoſe authority, no Chriſtian excepteth againſt) did teach and deliver to the world, from his eternall Father. In which queſtion, the affirmative reaſons, belong onely to Catholikes; the negative, to all others.

Here, the Catholike diſputant, hath two wayes to proceede: The one, is in a manner Metaphyſicall, and of a rigorous conſequence; by ſhewing that this principle, of *Adhering to our forefathers doctrine, in the way that the Catholike Church relyeth upon it*, could not have been taken up in any middle age; but muſt of neceſſity have been continued

from the beginning. And then, by proving, that if this Principle hath continued from the beginning, it is impoſſible that any errour ſhou'd have crept into the Church.

After the doing of which; It is as evidently demonſtrated, that Catholike faith, is the ſole true Chriſtian faith, as that the three Angels of a Triangle, are equall to two right Angels, or any other verity in Euclide or Archimedes.

The other way is, to aſſume, to prudent morall men, that whoſoever ſeeth a like evidence for Religion, as he judgeth, ſufficient to venture his life, or his eſtate, or his honour upon (and not be excuſed) neither in prudence, nor in conſcience, nor in honor, if he doth not embrace it. For, if he ſeeth the ſame advantage in two ſeverall caſes; and will venture in the one, and not in the other: It is evident, he proceedeth not according to Reaſon in one of them.

And in our caſe, whatſoever he may ſay to juſtifye himſelfe, he cannot be excuſed

excuſed from making (in truth) no reall and ſerious apprehenſion of the future life, and of the goods of it. But, that ſenſe prevayleth in him above reaſon.

Now, that the Catholike faith, hath all the advantages, upon which wiſe men, do uſe to adventure their lives, eſtates, and honors, wil eaſily and clearly appeare, if the right way be taken to ſhew it; the authority of the Church, being ſo farre beyond all wittneſſes uſed in judgments, and all probabilities men uſe to rely upon in warre and in marchandiſing, that there is no compariſon betweene them.

And the objections which Heretikes uſe to bring, to hinder their clients from embracing the Catholike faith; are for the moſt part but authorities of the nature of thoſe we have diſcourſed of before: Which, in ſuch abundance of writings as are in Scripture, and in the Fathers, cannot faile of being eaſily mett with, by thoſe who purpoſely ſeeke them; there being in them ſo many ſayings delivered upon

the by, whiles the Author is attentive to ſome other queſtion, or in circumſtances not well knowne to us: In fine, ſuch difficulties as is impoſſible to be avoided in much ſpeaking; and that neither convince the Authors minde, nor (much leſſe) the verity of the queſtion debated.

The Arguments which are drawne from reaſon, for the proofe or diſproofe of particular points, are chiefly about Myſteries difficult in nature; againſt which, Heretikes uſe to frame the ordinary obvious objections. As, againſt the bleſſed Trinity, how the ſame thing, can be one and three? againſt the Incarnation, how the ſame perſon, can be God and Man? and againſt the Holy Euchariſt, how can Chriſtes body, be divided like a homogeneall body; or be at the ſame time in different places? ſuch kind of arguments, Univerſally, are hard to be anſwered: becauſe, neither the propounder, nor the auditory, have (uſually) Philoſophy enough to underſtand the ſolution; and ſometimes, the anſweter himſelfe falleth ſhort.

For,

For, not every Catholike, nor yet every Catholike diſputant, is neceſſarily a great Philoſopher. At the leaſt, if the Catholike diſputant ſuſpecteth his adverſaries ſubtility in queſtions of this nature, he ought either to bee provided for him, or abſtaine from diſputing, or profeſſe himſelfe no Maſter in ſuch ſpeculations, and ſo rather wave them with his owne diſparagement, then attempt them with the dishonour of the cauſe.

In other points, the objections againſt Catholike Truths, are generally very triviall ones. As, againſt the Popes authority, that there cannot be more heads or foundations then one; and that Chriſt, is that one. Againſt ſatisfaction for ſinnes, that Chriſt ſatisfyed ſufficiently for all mankinde. Againſt praying to Saints, that there is but one Mediatour; or, that Saints have no eares, and therefore can not heare: And the like; which are pittifull pulpit-bables, to fill the mouths of weake perſons; as ſoone as with one of theſe they have troubled ſome ſimple perſō, that themſelves are fitt to diſpute with the Pope

of Rome. Such toyes, are obvious againſt any thing: And an exerciſed diſputant, can not be ignorant of the anſweres to them; though he may ſoone be weary of the employement in anſwering them, and aſhamed of having ſuffered himſelfe to be drawne unto it.

As for arguments from reaſon, to proove Catholike Truths: They may have as much ſtrength, as the diſputant is capable of. For, no argument is ſo ſtrong, but that if it be ſhott from a weake hand, it may prove wholly blunt and impenetrant.

And therefore, I leave the Catholike diſputant to his owne diſcretion in this part: Which will tell him, that he ought not to engage himſelfe in it, unleſſe he be aſſured, both that his dart is a good one, and that he hath the dexterity to ayme it right, and the ſtrength to throw it home.

Out of this ſhort ſurvey of the nature of arguments; a good Logician will eaſily diſcerne, that it is meere loſſe of time to fall on diſputing with one

one who *is not able*, or will not ſo much as profeſſe, to bring a demonſtration for what he intendeth to prove: It being indeed to no more purpoſe, then the toſſing of balls in a tennis court.

So that the reaſon, why wee anſwer, or att leaſt ought to anſwere Hereticks arguments is; becauſe they thinke them demonſtrative, which are not for want of ſufficiency in Logick; and wee make oppoſitions which are not demonſtrative, becauſe they are not able to judge what a demonſtration is, for to pleaſe them with apples, whoſe ſtomachs loaht ſtrong food.

The

The ſixteenth REFLEXION.

On the Qualities requiſite in the Auditory, that is preſent att the Diſputation.

HAving ſaid thus much of the diſputants; It is reaſonable to ſay a word or two of the Auditory. Thoſe then, before whom you are to diſpute, are either favorable to you, or cõtrary, or indifferent. And becauſe theſe qualities, ariſe either out of the underſtanding, or out of the will, we will take a ſurvey of theſe two faculties. To begin with the underſtanding: It is cleare, that in order to that, nothing rendereth a man unfitt to be at ſuch a diſputation, but incapacity. And this, is either naturall, or for want of ſtudy and art, or by cuſtome. The incapacity of nature, is helped by much explication, and ſo is that which proceedeth from want of ſtudy: with this difference: that natural incapacity, is taken away by explicating the particular Matter in hand (which is tolerable,

rable, becauſe it doth not draw the diſputation out of its owne bounds. But when the incapacity is through want of ſtudy : It is becauſe the diſputation ſuppoſeth ſome principles, whereof the Auditory is ignorant. And theſe are of two kindes. The one, Logicall: the other, Theological.

The firſt, happeneth chiefely in the uſe of diſputation. As, if the Auditory be ignorant of the forme that ought to be uſed in diſputing: and ſo, wil have the diſputant play the defendants part: or contrariwiſe, the defendant act the diſputants part: or deſireth, that inſtead of rigorous forme, they fall on diſcourſing or preaching at large. Likewiſe, if he be ignorant of the right uſe of diſtinction : And ſo, either hindereth the defendant from diſtinguiſhing, when it is neceſſary he ſhould, or permitteth it him, when there are not truly two ſenſes in the wordes, the diſputant ſpeaketh: But the defendant, by adding ſome wordes of his owne, ſeemeth to finde two ſenſes, where indeed there is but one. As for example: If the diſputant

tant ſhould aſſume that it is the nature of a man, to have two legges: And the anſwerer ſhould diſtinguiſh, allowing it to be the nature of white men, but not of blacke men; or the nature of *Europeans*, but not *Africans*.

Now if this be allowed, the diſputant is wronged: For, taking his riſe from this, that to have two legges is the nature of a Man; hee might prove that *Africans* have two legs, becauſe they are men.

So, for want of Logcik in the reſpondent, and in the Auditory, the defendant is not allowed to take the nature of Man in common, but is confined to the nature of an *European*, and ſo is putt beſide his argument.

The ſecond happeneth, when the Auditory is ignorant of ſome Theologicall point, with is out of the liſtes of the Matter; So that the debate is drawn to an other buſineſſe: And the Auditory remaineth unſatisfyed and diſcontented, thinking it is the diſputants fault, whereas it is their owne.

After the Incapacity which arriveth by nature, and that which proceedeth from want of ſtudy: The third is, that which accrueth out of Cuſtome. And this is likewiſe twofold. The one generall, the other particular.

The firſt is, when the *Auditor* hath been uſed to ſlight diſcourſes in Matters of ſtudy or learning; and ſo never bendeth himſelfe to penetrate deepely into the propoſed queſtion, but taketh his reſolution by fancy, who ſpeaketh well, who doth not.

The particular incapacity of the *Auditor* proceeding from Cuſtom, is when he is meanely verſed in the queſtion it ſelfe; and hath been uſed to heare certaine termes for the finall ſolution of it; unto which when the diſputants are arrived, hee taketh it for granted that all is ſayd that can be ſayd; and never conſidereth, whether the ſolution be ſolide, or the reply upon it be efficacious, or no.

This incapacity, is proper to halfe-witted men, and to that kind of ſcience which

which is called *Inſtans*; That is, a portion great enough to make one talke, and thinke himſelfe wiſe, but not able to make him know any thing ſolidely.

Thus having gone through what concerneth the underſtanding; We are now to conſider what imperfections ſpringing from the will, may render an Auditory unfitt to aſſiſt att a diſputation.

Lett the firſt be, a Vanity or ſecret pride, which maketh ſome men come to it, not to ſee the truth of the thing in queſtion (for, they ſuppoſe they are already perfect in that; as thinking themſelves to know more then any man elſe doth; and eſteeming all knowledge to be but flaſhes of wit) but meerly for paſſe-time, or to cenſure the diſputants.

Now theſe Men, having no ayme or deſire to improve themſelves in any truth; If any good happen to them, by being preſent att a diſputation, it is againſt their will: For they ſeeke none.

There

There is an other ſort of Auditors, faulty through the contrary diſpoſition. For, they are ſo diffident of themſelves, that they dare not judge of any thing: Or (which is worſe, though poſſibly, themſelves know it not) they have their opinions and beliefes, abſolutely tyed, either to the repute of wiſedome ad learning, or to the Eloquence, of ſome particular perſon they paſſionately eſteeme.

Now clearely, it were labour loſt, to diſpute for their ſakes, who dare not truſt themſelves to ſee the evidence of what you ſay; But either, conferre afterwardes with your adverſary about it, and have not an equall recourſe to you; Or will not heare you ſpeake, unleſſe they have ſome body by, to blott out the notions you endeavour to imprint in their underſtandings, before they can ſettle in them.

So that it is in vaine to caſt your ſeede into ſuch high wayes; Where the birdes of the ayre, are continually pic-

picking it up, before it can take roote.

A third, (and that, the moſt Univerſall) imperfection of the Will in an Auditour; conſiſteth in ſome affection or intereſt; which he who hath it, either can not, or doth not ſee.

Some are in awe of their Parents, or ſome powerfull Friends; others, apprehend their wife, or ſome familiar acquaintance; ſome, are afraid of perſcription; ſome have pretences and hopes of riſing in the world; ſome, of marrying themſelves, or their children; ſome, are carried away with the eſteem of other perſons, either for their learning, or for their wiſedome: Every one of them, is byaſſed by ſome reſpect, or other.

Yet if you tell them ſo; they are ready to proteſt, that were the truth evident unto them, they would value none of theſe thinges, more then the durt of their ſhooes.

God forbid, I ſhould thinke they counterfeit when they ſay ſo: For, you

you may often perceive in them, evident tokens that their hearts go along with their wordes; So that they deceive themſelves, more then they do others.

And (which is their greateſt unhappineſſe) they never ſuſpect that theſe intereſts, do prevent their ſeeing the truth, and hinder them from penetrating and ſticking, to what they heare and weakely apprehend.

The

The ſeventeenth REFLEXION.

What is the beſt Manner, to find the truth of Religion, by Conference.

OUt of what hath been hitherto ſaid, it followeth, that Diſputation ſeldome happeneth to be the meanes of advancing any man in the truth of Religion. For, laying for your foundation, that diſputes in Religion betweene contrary parties, are not to be inſtituted, but for the finding out of truth; you preſently diſcerne, that all ſuch arguments, as pretend not certainly, ought to be excluded: Elſe, Religion is not to be taken for a ſpeculative truth. This being done, diſputation is in a Manner cutt off. All Grammaticall arguments are taken away and layed aſide: as a laudable exerciſe for boyes, but unworthy of grave Men.

All ſuch arguments as are called probable, are likewiſe baniſhed the liſts.

And

And theſe two being taken away, there remaineth little, worth the noiſe of Diſputation.

On the other ſide, in relation to the Auditory; It is not to be undertaken, but before ſuch a one as is able to judge of the due forme and lawes of diſputation; that can determine what is pertinacy, what well replyed; and can moderate the heate of the diſputants.

Now, ſuch a one, where may we hope to finde? Surely, men indued with parts fit for ſuch a purpoſe, are not to be mett with in multitudes.

Therefore, to have any good proceede from ſuch a conference; the Auditors ſhould not be above two or three, or ſome very ſmall company. For, as it is not eaſy to find many, ſo qualifyed, as is neceſſary, for ſuch an Action: So likewiſe, if they were found and aſſembled, they would not eaſily concurre to the right governing of it; ſome of them, underſtanding thinges one way; ſome, another.

After the manner of diſputing; and the qualities requiſite in the Auditory, that

that is, to be preſent att the diſputation; there remaineth a third thing to be conſidered: Which is the ſubject or Matter to be diſputed of. This ought to be confined to ſuch points as are neceſſary to be believed. Though in very deed, this caution is onely for Catholikes: all others being free to what ever they can defend, doth not contradict Scripture. So that, being bound to maintaine nothing att all, they have (in their owne behalfes) no occaſion to diſpute. And when they do it; it is meerely for the unſettling of others; eſpecially, of Catholikes: who onely, have a ſettled rule, and are bound to a knowne doctrine. Wherein, if Catholikes would hold themſelves to ſuch Tenets, as are truly neceſſary, without engaging themſelves in others that are not ſo; they would mainely diſappoint the large objections of their Adverſaries.

But, to approach to our Concluſion. If diſputation do carry in it ſuch difficulties, as it can ſcarce ever be either neceſſary or profitable; And yet, the worke

worke of drawing to the true Religion, thoſe who are gone aſtray from it, be ſo important and perpetuall as it is. What ſhall we determine to be the beſt courſe, to deale with erring people, to reduce them into the path of Salvation? The anſwer is not hard, for either their wil, or their underſtanding is faulty. If the will, you are to conſider, what be the particular obſtructions of it; whether, ſome love of temporall thinges; or meerly tepidity. Of the former, the common remedy is to inculcate the vanities of this world, and to repreſent what will become of us in the next. Tepidity, proceedeth from not being ſufficiently acquainted (as I may ſay) with the affaires of Religion, and the next life, or out of a dullneſſe of nature. The firſt is to becured, by engaging the party in familiar converſation with good compãy, where he may heare ſuch ſpirituall Matters often handled and diſcuſſed (whether it be by ſermons, or by diſcourſes, or by colloquies and conferences) whereby, in proceſſe of time, the fire may kindle of it ſelfe, and breake out into a quicke flame.

But, the ſecond is to be wrought upon with feares;as, by frequent commemoratiõ,and of hell-fire. For,by any other courſe,nothing will be gained of ſuch a temper;eſpecially,if the dullneſſe be of that nature,that allurements have little force upon it.

If the fault be in the underſtanding: It is, becauſe the true motives of Chriſtianity, do not ſinke deepely into his ſoule.Now ſeeing that both experience and reaſon do teach us, how the ſoule judgeth beſt.When it is moſt at reſt and in quiet; you are to draw your patient, what you can, into a kind of ſolitude. That is;to chuſe the ſeaſons,when leaſt turmoyle,either of buſineſſe or of pleaſures, doth infeſt him: procuring alſo, that there be no adverſary,at that time, to hinder your reaſons from taking root in him. For it is cerraine, that he who will heare nothing but in oppoſition; and under conteſtation; ſhall never, or but very ſlowly, come to underſtand truth:his ſoule being like a Ciſtrne,into which the water runneth by a ſpoute at one end,and emptieth it ſelf as faſt by a

hole

hole at the other end. For, if as ſoone as one maketh a propoſition or ſhort diſcourſe to enlighten the hearers underſtanding, that hee may ſee the truth of what is layed before him; an other att his elbow preſently croſſeth it, ſaying it is falſe, or rayſing difficulties, before it be rightly apprehended; ſuch a man ſhal never come to underſtand what is ſaid to him. Not but that happily he may gett ſome glimpſe of it: But it will be like a flying viſion; which permitteth not the judgement to worke upon it.

Let him therefore weigh deliberatly with himſelfe, how Religion is the ſerioueſt, the ſevereſt, and the moſt important affaire we have, or can have in our whole lives: That it containeth many propoſitions or parts; that every one of them, requireth a quiet and a ſettled judgement to determine it: That this judgment can not be made by him, but in a calme, ſerene, and quiet poſition and ſtate of his braine: And after all this, he will clearly ſee, that it is impoſſible, he ſhould be able to performe that duty of Aſſent which is required in ſo

grave a concernement; whiles two adverſaries doe diſquiet and importune him with their earneſtneſſe and wrangling; in which their ſayings doe ſlide by with great violence, and multiply themſelves, before any one of them can be quietly poſſeſſed.

But, what then? Muſt he not heare oppoſitions, and the conflict of both parties? Yes, by all meanes. But in doing ſo; he muſt be ſure, firſt, to make himſelfe Maſter of what one party ſayth: And when he findeth himſelfe able to propoſe his difficulty to the bottome; then, in the name of God, let them encounter the adverſe party. For, when onely two rationall men diſcourſe of a point, it will not be hard for him who ſeeketh truth, to penetrate ſo farre as to ſee whether or no the adverſe party is able to give ſatisfaction to the argument propoſed.

If he can ſalve it; then no change ought to be made in the inquirers opinion and judgement; ſeeing both ſides are equall.

But

But if he can not, then it is apparent on which ſide the truth lyeth; as farre as may be diſcerned, out of the learning of theſe two men.

So that, we may conclude there is no ſolide way but this, of arriving to truth in matters of Religion: To converſe firſt with the maintainer of one opinion: Afterwardes, with the maintainer of the contrary opinion: with both of them, as much without paſſion, as is poſſible: But never to bring them to conflict together; when, both animoſity, and ſhame of being overcome, ſhall debauch their endeavours; and their quicke replyes, and many ambayes, ſhall leave the auditour unable to judge ſolidely of what they ſay; though there were nothing beſides, to obſcure and hinder the cleare ſight of Truth.

The eighteenth REFLEXION.

On what is learning: And how miſtaken.

I finde ſtill remaining, a diſadvantage to the diſputant of either ſide: which I muſt ſtrive to remove, if it be poſſible. It is a certaine pre-poſſeſſion, ſettled in the beliefe of the Auditory, or of him that is to be perſwaded; of the learning and goodneſſe of ſome private perſon or Doctour; upon whoſe authority, truly, dependeth the beliefe of the party; though perhaps he pretendeth the authority of Scripture, or of Fathers, or ſome other rule for his aſſent. This enforced by cuſtom (as impetuous a cauſe, almoſt, as nature it ſelfe) lyeth like a great loade upon the heart of him, who hath a long time (either by his owne judgment, or by the conſtant cry of his neighbours, and of thoſe with whom he converſeth) fixed and redoubled in himſelfe

ſelfe a deepe apprehenſion of ſuch a perſons ability and honeſty.

I ſhall therefore adde here, ſome few markes, or rather diſtinctions, of learning; to hinder men from erring in their judgments concerning it.

And firſt I muſt note, that there are divers ſortes of learning: And that it doth not follow, that he who is eminent in one ſort, muſt therefore (of neceſſity) excel in another. *Geometry*, *Phyſicke*, *Law*, *Philoſophy*, *Metaphyſikes*, and *Divinity*; are all of them different ſorts of learning; all, ſo independent of one another, that he who is excellent in one of them, may have but a ſmall ſhare in any of the reſt. Nevertheleſſe, I often ſee that, if a man hath any of theſe in ſuch a meaſure as to deſerve reputation for it; the common ſort of people thinketh he knoweth all things, and hath recourſe to him for what belongeth to another ſcience: As if all learning were but one, becauſe the name is but one. Nor is this proper to the vulgar alone; but even they of better ranke, do often miſtake the true

kind of learning that concerneth their preſent occaſion and purpoſe; expecting to finde it in him, who hath ſomewhat like it: as will appeare by further diſcourſe.

The next obſervation then which we have to make, is, That not every ability which is oftentimes taken for learning, is truly ſuch; though it bee a commendable quality, and ſuch a one as peradventure belongeth properly to learned men; however others acquire it, and there by gaine the opinion of being learned men. Of this kinde, is the knowledge of languages. The which, are divided into two ſortes; ſome of them being termed vulgar tongues others learned. The name of vulgar imparted ordinarily, that ſuch a language is ſpoken naturally in ſome country, and is proper to the people of that place, or to ſome part of it. That language is generally accounted learned, which requireth bookes to the leaving of it, and hath grammers and dictionaries to Study it by. Though indeed, the terme of a *learned language* hath a higher ſignification; to witte, a

language neceſſary to the attaining of learning; or, in which learning was or is delivered. For, learning generally being brought into our Northerne climates from the Eaſtern ones; and being firſt written in the languages of thoſe parts they have gotten the prerogative among us to be eſtemed the learnd ones. Firſt, the Latine came out of Italy; then the Greeck, then the Hebrew and conſequently, the Arabick, the Syriack, the Chaldaick, even the Perſian, the Cophtick, and the Abyſſive: though the principall ones, are the three firſt; in which, the Chiefe of ſciences, Divinity, is originally delivered unto us. Out of which it is cleare; that the knowledge of theſe languages in themſelves, is not true learning; but that it is the knowledge of thinges delivered in them, which deſerveth truly to be eſteemed ſo: and the knowledge of languages, onely inſtrumẽtall to true knowledge or learning, ſo that, as we do not accompt a man who is expert in French, Spaniſh, and Italien (properly ſpeaking) to be a learned mã for having them, but a well-qualifyed Gentleman

In like manner, we ſhould alſo ſay of him who is expert in the Orientall, or learned languages, that by ſuch excellency alone, he doth not deſerve the title of a learned man; but of a well-qualifyed man; ranking this quality (in its due degree) with the arts of Muſike, deſigning, Painting, Fencing, Dancing, Riding, and ſuch other innocent employments of unbuſied perſons. Yet, becauſe they are as it were a ſteppe to learning, and do belong to learned perſons, they have a higher ranke then thoſe lowe and meerely fancyfull exercíſes, both in themſelves, and in their clayme to the attribute of learning.

This miſtake of the terme *learning*, in applying it to the knowledge of wordes; is of ſo great conſequence, that it forceth me to looke further into the nature of learning. Learning then, is that which is made and begotten in a Man by teaching. A teacher, is a maſter and an inſtructour. Now, ſeeing that the exerciſe of both theſe qualities, is proper to men, and not to beaſts; he is truly a teacher, who teacheth thoſe thinges

thinges which belong to Man as Man: That is to ſay, ſuch thinges as make him more man, or more perfect in the nature of man; which are, thoſe on which dependeth the government of himſelfe. The doing of this, dependeth firſt and principally, of Divinity among Chriſtians, as of Metaphyſikes and Morals, in the way of pure nature. It dependeth in the next place, on the knowledge of the world, the which is taught us by the ſcience of Phyſikes or of naturall Philoſophy: And to this, *Arithmetick* and *Geometry* are neceſſary: though peradventure theſe two may alſo have an other clayme, upon their owne right for admittance, to a ſhare of informing our ſoule of nature, ſeeing that Quantity is the higheſt condition of naturall thinges or bodyes.

After theſe, the notion of learning, is derived to the ſcience of Medicine or Phyſike, by which we governe our bodyes. Laſtly, and of all the reſt moſt weakely, to the knowledge of Law, by which we governe our fortunes: our diſordinate affections, having made it

neceſſary to us, and in a manner a part of the Governement of our ſelves.

Theſe then, and onely theſe knowledges do make a learned man. What beſides theſe, is called learning, is through miſtake of the name: All other knowledges, belonging onely to ſome accidentall action, or circumſtance of mans life; not to the governing of him as he is man. Not that I will quarrell about the uſe of the word: But I endevour to prevent the abuſe of the things, ariſing from the æquivocation of the word. For, it importeth not how the name is uſed; as being att the will of the Speakers: but it importeth, that the well-meaning auditor be not abuſed by the miſtaking of that for reall and true learning, which is not ſo, nor can availe him for his pretended uſe and behoofe. Lett this then be concluded, that no knowledge of wordes, maketh a learned man; but onely the knowledge of thoſe thinges which belong to the Governement of mans life.

There is yet an other quality, which more

more ſeemingly, though peradventure not with ſo good ground, pretendeth to the appellation of learning. It is a faculty of talking of thoſe thinges which ſciences or true learning do profeſſe and teach. And becauſe true teaching conſiſteth in a verball, and that chiefely orall delivery of the teachers minde; this hath a ſtrange force (among perſons, not well able to judge of the matter it ſelfe) to perſwade that ſuch talkers are truly learned. He needeth have a ſtrong judgement, to be able to avoyde the ſnares theſe men uſe to lay. The knottes of their æquivocations, are to cloſe; the thread of their diſcourſe, is ſo ſubtle; the ſmoothneſſe of their wordes, and the well-ordering of their pathetick expreſſions, is to penetrant; that no ordinary Auditor can eſcape them. Hee who is to cope with ſuch agameſter, muſt either be truly learned, or beyond meaſure cautious. And yet (as I ſaid before) this plauſible ſpeaker, hath not ſo faire a clayme to learning, as the Grammarian hath, againſt whom we lately diſcourſed.

For

For, the *Grammarian*, truly knoweth what he profeſſeth: But this man, after he hath made a diſcourſe of an houre long, after he hath quite perſwaded you: If after all this you have acceſſe to the cabinet of his ſoule, and there enquire of him, what opinion himſelfe hath, of what he hath ſo handſomely ſpoken, and that he will ingeniouſly diſcloſe his heart to you: he will tell you, that he knoweth not whether what he hath ſayd be true or no, but att the moſt, that of any thing he knoweth, it is the likelieſt to be true. Some ages paſſed, there was in one of our Univerſities a man, who having made a long ſpeech in defence of Chriſtian religion, with exceeding great applauſe of all his auditory, who were ravished and fully ſatisfyed with what he had ſayd, did, through exceſſe of vanity (the predominant humour of ſuch falters) breake out into this horride blaſphemy. Little *Jeſus!* how much art thou beholding to me? For if I would have ſpoken againſt thee, how farre more efficaciouſly could I have declaymed? The ſtory

ſtory ſayth, that he was ſuddenly ſtrucken with ſuch a loſſe of memory, that he was faine to learne of new to reade. Deſervedly hee: But what I deduce out of this relation, is, firſt, that his reaſons, though in his owne judgment they were not efficacious, yet they convinced the whole auditory; and that, of no common perſons. By which we may underſtand, that the reaſons he brought, were not demonſtrations; nor were the beſt that might have been alledged for that ſubject; Celſe better could not have been oppoſed.) And nevertheleſſe they carried ſo great an Auditory. From whence we way inferre, how violent a power, the force of this art of talking muſt neceſſarily have upon the ordinary ſort of men, to make them take their Maſter for a great Doctor. An other note that I make upon this occaſion, is that all the talking of ſuch men, is not, or ought not to bee, ſufficient to perſwade us, not onely, that they ſpeake the truth, but even, that they ſpeak their owne mindes. And after all their earneſtneſſe, we may ſuſpect their diſcourſe is framed

but

but to comply with the humour of the times, or to promote their preſent intereſt, or to pleaſe their auditors. *Tully* profeſſeth the ſame of his Oratours; and ſayth he alſo practiſed it himſelfe. But here I may not omitt the ſtory of that expert generall and underſtanding man, *Hannibal* the Carthaginian. *Antiochus* having furniſhed him with a puiſſant and flouriſhing army, would entertaine him alſo with an Oration, concerning the art of warre, and the manner how he ought to proceede in it, made by a famous and long-practiſed Oratour, *Phormio*: who in the preſence of *Antiochus* and his Captaines, diſcourſed to *Hannibal* of this ſubject, to the great applauſe and admiration of all that heard him, excepting *Hannibal*; who being asked how he liked him, anſwered that in all his life-time he had never heard ſuch an old dotardly foole prate. A ſtrange cenſure, one would thinke, on a man ſo generally exacted and cryed up. Yet if we conſider, that *Phormio* had learned his skill of warre, onely in written diſcourſes and Hiſtories; but *Hannibal*, in the field

field and in action it ſelfe ; wee may eaſily conceive that *Phormios* Oration talked of thinges in the ayre , and formed his adverſary in his fancy: whereas *Hannibal* had ſtudied the thinges in themſelves ; and ſo, knew groundedly what he ſpoke ; and ſaw that all the Oratours glorious ſpeech , was but a painted pageant , not any effectuall exhibition of truth. Hence we may conclude , that the ability of diſcourſing in a high ſtraine and in a pathetike manner, is no argument of true learning in him that exerciſeth it ; unleſſe juggling and folly in impertinency , may paſſe for learning. Who were better talkers, or better diſcourſers then the Academikes? Yet their profeſſion was, that they had no truth ; and that (indeed) there was none to be found.

The

The nineteenth REFLEXION.

On what Divinity; And who is a Divine.

LEtt us now apply this to practiſe, and to our preſent ſubject. Religion (as we have already ſaid) is the moſt important and the moſt neceſſary buſineſſe, that belongeth to Mans nature and action. It is ſo preciſely one, that if a man chance to miſtake in it, be the cauſe what it will, he is loſt for ever. For, as hee that miſſeth his way, cometh not to his journeyes end; whether it be his fault, or others miſguidance, that hath made him miſſe his way. So, who treadeth not in the true path of Religion, never arriveth at eternall happineſſe; lett the fault lye where it will. Now, if *learning* in Religion, be the skill of ſhewing the path to heaven; and if all the great noiſe that theſe talkers make, helpeth one never a ſteppe thitherwards,

as

as not delivering any point of truth that may be relyed upon: It is evident, that the pretended learning of ſuch perſons, is much further from the notion of true learning, then the Grammar learning we ſpoke of before. For though learning be lowe ad meane, as being onely of wordes; yet, of them att leaſt the Grammarian hath knowledge. Whereas this prating, this parrate-vertue; though it be of thinges; yet is it not a ſcience of them; but all is meere wordes and winde. I heare them reply (as they want neither wordes, nor impudence to diſpute againſt evidence,) that though it is true they promiſe no certainty, becauſe none can be had; yet they make out high probability; which is the Princeſſe that governeth humane affaires. I will not at preſent diſcuſſe whether there be any certainty or no. It is enough that the Catholike Church profeſſeth certainty, and ever hath done ſo: and nature forceth even the denyers of this truth, to act as if they had certainty, in perſwading and forcing others to their opinions. But I wiſh that theſe men would

ſpeake

ſpeake plaine Engliſh; and that in lieu of this quaint terme *High probability*, they would tell us the meaning of it in wordes, that honeſt men may underſtand.

Lett me ſee if I can helpe them. That which they meane by prohability, muſt either be, ſome acceſſe towardes truth, on the objects ſide; Or a ſtrong perſwaſion made in the Auditor. If it bee a perſwaſion In the Auditory, without any approach to the object; clearely, it ſignifyeth nothing elſe but a high cheare, or an excellent juggle, with prayſe, neither may I deny, nor do I envy, to ſuch men. Then, for the objects ſide; If there be no fixedneſſe or certainty of the object, by all the arguments of this high Oratour: I can not comprehend, there is more in all he ſayth, then *peradventure it is true, peradventure not.*

So that, *High Probability*, ſignifyeth *High Peradventure.* Which how great a Non-ſence it is, if applyed to fixed verities, that are not ſubject to the mutability of change and chance (that is, how

how ridiculouſly it is applyed to Religion, and to truths of faith) is evident to every ſenſible man. If now, men will needes have one termed a Divine, becauſe he can thus finely taike in the ayre, of God, and of thinges belonging to him; he muſt be a Divine of blind Tireſias his tribe, who in the Poët profeſſeth his Divinity in theſe termes;

O Laërtiade!

Quicquid dicam; aut erit, aut non:
Divinare etenim, magnus mihi donat
Apollo.

The laſt part of the reply, telleth us, that Probabiliry governeth all human action, I deny it not. But withall, I take notice, that Action, is one thing; Beliefe, an other.

Human action, is about the gaining of a future End, which dependeth on fallible principles; as all mortall thinges doe; Which are continually involved in a thouſand uncertainties and changes.

But

But faith, is of unchangeable verities; which nothing hath power to make otherwiſe, then it is already ſettled. It is a parallel to ſcience; I meane, to true ſcience; ſuch as we ſe exerciſed in *Geometry*: for which, no man looketh into probabilities. And to expect that faith ſhould depend on probabilities, is no leſſe ridiculous then to thinke the like of *Geometry*; ſince it is more neceſſary, and more important then *Geometry*; and the way to heaven is miſſed with greater danger and loſſe, then *Geometry* is neglected. Therefore it were a great folly to imagine, that faith ſhould not be as certaine, and as eaſy to arrive unto, as *Geometry* is: But that, whiles there are certaine and infallible rules for the meaſuring of lines and angles; there ſhouldbe no certainer courſe to ſecure ones eternall happineſſe and, avoyde endeleſſe woe, then to venture it upon the hazard of the dice, or to play it att croſſe and pile: For, his condition is no better then ſo, that taketh his faith and Religion, upon the recommendations of Probability.

But

But, when ones affection is once engaged, it maketh his eares ſlow, and his underſtanding dull, to any thing that can be ſaid in oppoſition to what it is ſett upon. And ſo, me thinkes I heare theſe men redouble their complaint, and aske me with indignation; what can we thinke? that one who hath ſpent 30. or 40. yeares ſo well, ſhould after ſo long earneſt ſtudy be ſtill accounted an unlearned man? To this queſtion, I dare ſcarce reply what is fitting. Yet with their leave, I ſhall aske againe of them, whether he that ſhould have ſpent 30. or 40. yeares in gathering ragges out of the kennels, to furniſh the paper milles, or had cryed card-matches as long; muſt of neceſſity, be thought worth a thouſand pound a yeare att the end of his labour; though no exceptions could be made againſt him, either for diligence in getting, or frugality in conſerving what he had gained. In like manner; he that will judge a right of a ſcholler or learned man; muſt, not onely reckon up the yeares of his ſtudy,

ſtudy, and the paines and induſtry he hath employed in it; but conſider alſo in what he hath beſtowed it. For, if it were applyed, onely to ſeeke out the proprieties of Latin, and Greek words; if onely in Criticiſmes, whether of Grammer, or of Hiſtory; It will avayle him no more towards the attaining of true learning, then the ſelling of Card-matches, towardes the purchaſing a Mannour of a thouſand pounds a yeare.

But peradventure ſome may object, that the compariſon holdeth not in theſe two caſes. For, the Student here ſpoken of, is ſuppoſed to have ſpent his age, not in turning over tryffling bookes; but much of it, in reading the holy Scriptures and Fathers; in which, by our owne confeſſion, true learning is contained. Therefore how can he be ſuſpected of ignorance and want of learning? Nevertheleſſe, even this objection ſhaketh not my reſolution. Onely, it obligeth me to take new information, of what it was he looketh for, all this while, in thoſe learned books.

books. It is ſayd of the Kinges of Narſinga and of Pegu, that in their proſperities, they gathered ſuch vaſt treaſures, both of pretious mettals and ſtones, that they were faine to lett them lye heaped up in great courts, becauſe chambers were not able to containe them; the Succeſſour ever vying to out doe his Predeceſſour. Now I aske if a dunghill cocke had been turned into theſe courtes, how much richer would he have come out then he went in? Certainely, nothing att all: Becauſe he looked not there for the heades of Gold or Diamonds; but ſearched about for ſome graines of wheate or barley, or ſcratched the ground for ſome wormes, and ſuch thinges fitt for his ſtomack.

In like manner: when a yong Gentleman that travelleth into forraine countries upon pretence of endeavouring thereby to enable himſelfe; if during his abode in any great citry, as Paris or Rome, his enquiry is after nothing, but where the beſt Tavernes and entertainments are; Can it be expected, that att his returne home, he ſhould be able to

give a good account in ſubſtantiall matters of the places he hath been in? So, if theſe great Students looke into the ſcriptures or Fathers, to find ont what a Metreta, or a Corris, or an Ephod is, or in fine, ſift out Genealogies or Chronologies, and ſpend there fourty yeares in ſuch peddling divinity; can it be imagined that att the end of them, they ſhould be any neerer the true quality of Divines, then when they began?

Beſides, though they ſhould ſeeke for true knowledge; yet if they take not the right way, it is impoſſible they ſhould ever acquire it. As thoſe pictures which are contrived by the ingeniouſneſſe of Mathematicians, to be looked upon, either through ſome kind of glaſſe, or purely by chooſing a certaine poſition, do require ſome one determinate Situation for the eye to be placed in; elſe they appeare not: ſo, is the nature of all wordes and their objects, as farre as the truths are dependent from the cloathing of the wordes.

Eſpe-

Eſpecially, there is a degree of attention belonging to them: which if it be too little, the words are not underſtood: If too great; that which before was cleare to you, becometh dimme by equivocations of wordes and their conſtructions: And the more you look upon them without paſſion, the more changeable is their aſpect to you, and you grow leſſe certaine of what they meane. Whereas, with Reaſon it fareth contrary wiſe. The more, and the more impartially, you looke upon a demonſtration; the more cleare, and the more certaine it becometh to you. Therefore in a text where Reaſon and the nature of the wordes, do concurre to the explication of thoſe wordes; they will be better underſtood by arguments from Reaſon, then the ſenſe and reaſon from the wordes: And when ever it happeneth, that the ſenſe and meaning is certaine by reaſon, but the text or letter ambiguous, it is evident, that the latter ought to be governed by the former. And accordingly, they who in matter of Religion, do receive know-

ledge of the trnths belonging to it, by a way not depending on a certaine forme of wordes ; have a mighty advantage in the explication of ſcripture, over thoſe who do but, as it were, ſhake the wordes together like lottes in a bagge: which is the condition of thoſe who have nothing but the bare wordes of ſcripture to rely upon, to underſtand the true meaning of them. It is not thē the number of yeares, that a man hath ſpent in turning over the bible, or that he hath employed in reading greeke and latin authors, which can juſtify him to be a great Divine: but there muſt be conſidered alſo, what he ſought there, and how he ſought it ; and with what freedome from paſſion and partiality ; which alone hath a huge ſtroke in making a man underſtand rightly or erroneouſly what he readeth.

Upon this occaſiō, there cometh into my minde a truth; which peradventure may ſeem a Paradox; but being looked into, will appeare evident of it ſelfe: and it is, that a boy, who can neither write nor reade, may be a greater Divine

vine them ſome man who hath ſtudyed ſcripture his 40. yeares. He who doubteth of this ; lett him remember, that divinity hath for its End, the knowledge of theſe truths which are to guide us to heaven; and that the knowledge of them is ſo neceſſary that without it, no excuſe of that ignorance can hinder our periſhing eternally; and therefore, that the knowledge of them ought to be as certaine, as any demonſtration can be. Then, lett him conſider, that 40. yeares ſtudy may be employed, without arriving (by the force of ſuch ſtudy) to demonſtration ſufficient to aſſure a man of all points neceſſary, as the hundred yeares debate betweene Catholicks and Proteſtants, (without being one foote further advanced, then the firſt day) doth amply make manifeſt. The concluſion then is evident, for as much as concerneth the ſtudents part, that 40. yeares ſtudy doth noth neceſſarily make a man a Divine. Now lett us turne to the other ſide, and conſider a childe of a dozen yeares old, never putt

to Schoole, further then in the Church to be taught in a Catechiſticall way the ſumme of Chriſtian doctrine; and to know that it is to be held becauſe it is deſcended from Chriſt, by the perpetuall handing it from age to age in the whole Catholike Church. And lett us enquire whether this child be a Divine or no. If the queſtion be of the matter: He knoweth what is ſufficient for him, to bring him to heaven; to breede in him the love of God, and obedience to the Church, ſet by God to direct us in doing our duties for the attaining eternall ſalvation.

Againe, this childe hath that ground for his beliefe, which is more certaine then any demonſtration in Euclide or Archimedes. Why then ſhould we doubt but that this boy hath all that is neceſſary for the being a Divine; and much more, then the long ſtudied pretender to divinity can ſhew for himſelfe? One may object, that he doth not penetrate the force of ſucceſſion, which is the foundation upon which his divinity is built.

But

But whether that be or no, this is certaine; that he holdeth it upon that rule and Principle. And if we ſhould oblige a ſcience, or any kind of certitude, to underſtand throughly all its principles, we muſt take away all ſciences but Metaphyſikes, and blotte out of Logike, the diſtinction of ſciences ſubalternative and ſubalternated, and deny Geometry and Arithmetike to be ſciences becauſe the moſt of Mathematicians do not underſtand, nor teach the force of thoſe Maximes, by which a ſyllogiſme neceſſitateth our aſſent.

Peradventure, ſome may reply that divinity, properly, ſignifyeth a ſcience drawne out of articles of faith, either alone, or joined with certainties of Philoſophy: And that this boy can not pretend to ſuch a ſcience. To this we anſwere, that ſpeaking rigorouſly in the uſe and phraſe of the Schoole, Theology or divinity ſignifyeth indeed ſuch a quality as the obiecter ſayth. But in ancient writers, it is alſo taken for the knowledge of faith; And that

when we ſpeake of a boys being a Divine, wee meane it in this latter ſenſe. Nevertheleſſe, if the compariſon be made in the former ſenſe of the ſcience of divinity, (which is properly ſuch; and which neither of them hath) the boy is neerer to it, then this Doctor. For, as it is true, that he who knoweth never a demonſtration in Euclide, can not be called a Geometrician, though he have learned the Axiomes and Petitions and definitions premiſed before the demonſtrations: ſo, neither is he a Divine that knoweth onely faith yet (to continue the ſame compariſon) as he who acknowledgeth the definitions and other prerequiſite truths, is neerer being a Geometrician, then he who doubteth of them: ſo, the boy, who believeth all the articles of Chriſtian faith which he already knoweth; and hath the rule by which to be certaine of any other, when they are propoſed to him; is neerer being a Divine, then he who calleth himſelfe a Divine; becauſe for 40. yeares together he hath doubted and diſputed of the Prin-

ciples

ciples of divinity ; which muſt be agreed unto, before divinity it ſelfe can be ſo much as commenced. And out of this, may eaſily be underſtood, how great a cheate and impoſture is put upon well-meaning people, when ſuch teachers are termed Divines, and paſſe for Doctors ; who truly are but petty ſophiſters and wranglers in that noble and holy ſcience.

The twentieth REFLEXION.

On the Civilities to be uſed, in treating of Controverſies.

BUt it is no eaſy Matter to allay a paſſion once rayſed. One objection cannot be ſo ſoone quelled, as an other boyleth up and breaketh forth. And ſo the ſame men preſſe, that be their Maſters learned or ignorant; however, they are good morall men, and that civility att leaſt is due to them, and that they ought to be treated with honour and reſpect. Farre be it from me to deny it. For, civility is a duty betweene man and man, upon the ſcore of manhood; not upon any ſpirituall account: and therefore, every one who maketh not himſelfe unworthy, is the object of it. But leaſt, out of geuerall ſayings, there ſhould grow miſtakes in particular; it is fit we ſhould a little unfold the common Axiome.

The

The name of *Civility*, cometh from that of a *City*: becauſe, both firſt, and moſt generally, the ſweeteneſſe of behaviour expreſſed in this terme, is ſeene and practiſed in Citties. It extendeth it ſelfe no further then to converſation; thoſe vertues, which beare a man to goodneſſes of more ſerious conſiderations, purchaſing to themſelves nobler denominations. It conſiſteth of two parts: The one negative, to prevent offence; the other poſitive, to afford content and ſatisfaction. It dwelleth (as moſt vertues do) betweene two contrary vices; being infeſted with rudeneſſe below, and with flattery above. Its matter, is both in Action and in wordes. Ruſticity, is in action, boyſterous; in wordes, offenſive. Adulation, is in action, Apiſh, in wordes, hyperbolicall and lying. Now Civility, in all actions, beware th giving offence, and is prompt to any convenient ſervice. In wordes, as farre as it can, it taketh no notice of others defects, and giveth the true poiſe to their perfections. And human actions are ſo or-

dered by God and Nature, that there are very few, which lye not open to reprehension on some side or other; and none, but may deserve to be commẽded for something, so that it is in the power of a judicious man, to commend or to discommend, with truth, the actions of any man whatsoever: And much more, the actions of those persons, unto whom a great variety both of actions and of qualities, must necessarily appertaine.

Prudence therefore ought to govern Civility (as it doth other vertues) and instruct a man, when, and how farre, in particular circumstances, any Action is to be blamed or commended. And as it governeth the language that belongeth to civility, so it ought to do the like in the action relating to it, which are apt to fall into excesse or defect, unlesse the bridle of Prudence do guide them to march in the streight middle path. Out of all which it is apparent to the discreet Reader, that the moderation of Civility, is a taske hard enough to describe; and many times disputable

on

both ſides, how farre the duty of it obligeth.

To apply this doctrine to our particular uſe, we muſt adde one little note with it, that the civility exhibited, may be in reſpect of the preſent action or quality out of which the action formally is conſidered; or elſe, in reſpect of ſome other quality of the ſame perſon.

To ſpeake more clearly. A Catholike, who writeth or diſputeth againſt a Proteſtant, or conferreth with him, may deferre to him, either in his very argumēt, or in other things not concerning it, as, he may acknowledge him an eloquent man, a good Linguiſt, a ſubtile Critike, or ſome other commendation belonging to either his underſtanding or his will:

Or elſe, that his argument is good, or hard to be ſolved, or that his skill in divinity, is extraordinary, or the like. Now as for this laſt commendation; It is evident that it can not be given him without prejudice to the cauſe the Catholike maintaineth.

And

And therefore, even if it ſhould prove true (which it is impoſſible it ſhoud) Prudence would adviſe his adverſary to wave taking notice of it, as farre as ingenuity will allow him. But he needeth not apprehēd being reduced to ſtreights upon this account. For, Proteſtant arguments out of authority, are eaſily anſwered: And if ſome drawne from reaſon, be difficult and intricate; it is, becauſe that nature upon which the queſtion dependeth, is obſcure and unknowne; not becauſe the Divinity part hath any ſpeciall difficulty in it. What the pitch of Divinity is, that a Proteſtant may arrive unto, wee have already declared. As for other qualities both humanity requireth we ſhould afford them a friendly eſteeme of their good parts; and the very ayme we have in diſcourſing with them, (which is, to change their judgements, to agree with ours) maketh it no ſmall part of our buſineſſe, to proceede with a faire and juſt difference towardes them; if we underſtand, how much the will conferreth to incline the judgement, and how

power-

powerfull courteſy is over the will.

As for the arguments themſelves; it is neceſſary (eſpecially in writing, which alloweth deſcending to many particulars) to ſhew that they are but ſlight ones, and that they proceede out of ignorance, and that they imply a great diſtortion in the will of him that maketh them (which onely cauſeth them to be well eſteemed of) and the like, according as there ſhall be cauſe. It is neceſſary alſo to diſplay, how the producer of ſuch arguments, is not a man to be replyed upon; nor hath thoſe qualities which are requiſite in a teacher. For, either his braine is weake; or the will of maintaining an evill cauſe, worketh upon him to throw out pittifull and triviall objections, inſtead of framing ſtrong and ſolide ones, which is the worſe condition of the two. Now, with what juſtice, may one give the commendations of an honeſt man, to one that for his owne honour or intereſt, will maintaine a propoſition himſelfe knoweth

to

to be falſe; eſpecially, of that nature, that the ſalvation or damnation of the hearer (as well as his owne) dependeth on it.

Were it not better, he cheated me of my purſe, robbed me of my credit, tooke away my life; then to bring my ſoule into the hazard of perpetuall damnation? How then can hee who doth this, bee eſteemed an honeſt man, and worthy of ſuch civill teſtimonyes, as ſhall enable him the more to enſnare poore ſoules; who will rely the more upon him for his receiving ſuch applauſe?

He may peradventure defend himſelfe, by ſaying, that if he ſeduceth others, he is firſt ſeduced himſelfe; and ſo, ignorance excuſeth him, att leaſt from being malicious and wicked.

But, he mendeth his cauſe very little by this plea: ſince, he who undertaketh to be a Maſter of others, (eſpecially, in matters of ſo great conſequence and hazard) muſt not be admitted to alledge ignorance for an excuſe. Why doth he undergoe the office of a teacher

teacher, if he underſtandeth not what he undertaketh to teach? He who will affirme any thing, muſt firſt know it: Elſe, he is a lyar; and if it be in a matter of great pre,udice, a knave. Perhaps he will againe anſwere for himſelfe, that there is no meanes to come to certainty in Religion; and that therefore he is not more faulty for being a teacher, then every one elſe is that doth the like. In ſaying thus; firſt, hee blaſphemeth againſt God; as not having provided man-kind of that, which farre beyond all other thinges, is moſt neceſſary to it. Secondly, he proceedeth very raſhly; for, how doth he know, or what demonſtration hath he made, or can he make, that he knoweth all that can be ſaid to the cõtrary? Thirdly, he knoweth (without the leaſt doubt) that either himſelfe or his very late predeceſſours, did leave the way they were bred in. Now if it were but for likeli hoods, and that there be no certainty in Religion, how was it honeſtly done by the firſt that made the breach; or is now, by him who maintaineth it, onely upon peradventures.

But

But to make it appeare more evident, that they who have left the Catholicke Church, or that ſtill keepe out of it, are unexcuſable; and to take away their mis-underſtāding of ſome points wherein their mis-taking of what we believe, may ſeeme to juſtify (in ſome ſort) their deſerting us: I will ſet downe a ſhort explication of Catholike doctrine, as farre as it is controverted by judicious and ſenſible men on both ſides: Againſt which, I ſcarcely believe that any prudent perſon will thinke it fitt to make an objection; unleſſe it be, out of naturall reaſon, where the Myſtery is difficult; not for it ſelfe, but becauſe wee underſtand not nature. As he who perfectly underſtandeth Logick, will have no difficulty to believe the Trynity: who knoweth the compoſition of body and ſoule in Man, will eaſily admitt the Incarnation. And who comprehendeth how living Creatures do nouriſh themſelves, will not ſticke at the Myſtery of the Euchariſt.

I pretend not to ſet downe all: For,

as there is no All, of thoſe demonſtrations (for example) which may be made of the natures of a Triangle or of a circle; So farre leſſe, of the dependencies of the Myſteries of our faith; which the oppoſition of Adverſaries may make neceſſary to be known and profeſſed. Therefore I content my ſelfe with thoſe, which I apprehend to be the moſt troubleſome, among the points in controverſy now att preſent.

A briefe Explication of Catholik faith, in order to moderne Controverſies.

WEe believe, that from all Eternit there was a *Thing* not made b any other, but having its being from ſelfe, without beginning or ſpringing That this thing is unchangeable an immortall: Having neither parts no compoſition, and ſo, is perfectly indi viſible and ſpirituall. That this ſam Thing, is Subſtantially and Eſſentiall knowing and loving it ſelfe: And ſo, i a ſubſtance knowne, a ſubſtance know ing, and a ſubſtance loving the Thin knowne. That, as a *thing knowne*, is *from which* the *thing knowing* is, and as Thing knowne and knowing, it is *fro which* the *ſubſtance* or *Thing loving* is.

That, as it is a *ſubſtance knowing* knowledge, wee explicate it well by name taken out of our naturall conſide rations, that is, by the word *ſonne*: and likewiſe, as it is a *ſubſtance knowne*, by the word *Father*: But, as it is a ſubſtance

love,

ve, it is not well expreſſed by either f theſe names; but by the common ame of an Holy Spirit or Ghoſt, made roper by want of a proper expreſſion. nd this is that wee meane, when we y there are in God three Perſons: Fa- her, Sonne, and Holy Ghoſt.

This indiviſible thing, we call God: nd profeſſe, that he made time: and in, t with, the beginning of time, all other hings: Whether, ſpirituall and indivi- ible, or bodily and ſubject to diviſion nd corruption or mortality. Among he reſt, and as the principall of theſe Creatures which we know by our ſenſe nd converſation, he made Man: that is, one man and one woman. Hee made hem ſuch, that by the corruption they were ſubject unto, they ſhould not be extinguiſhed like the other Creatures ſett round about them: but ſhould re- maine, ſpirituall things, capable ſeeing him, and of eternall happineſſe.

Theſe two, he created in ſuch ſtate, that reaſon was in them more power- full then ſenſe: Aud could, with eaſe, have kept them from all unreaſonable actions,

actions, and from the unhappy effects of them; had not the Envy of an other Intellectuall creature (whom we call the Divell) ſeduced the woman, and by her meanes, made the man alſo eate of fruits, which they were fore-warned would bring them death and miſery.

By this meanes, diſorder being brought into the two firſt men, both in body and ſoule; all their progeny became vicious; every child drawing from his parents, diſorderly inclinations, which avert him from the love and care of true Bliſſe; and which, ſtrengthned by cuſtome and opinion, were able to carry the whole maſſe of Mankinde to eternall infelicity, the juſt and deſerved puniſhment of this default and its evill conſequents.

This ſlavery of Man kinde to ſinne, was ſo ſtrong, that God Almighty was forced to lett great raines deſtroy it all; reſerving (by his mercy) onely 8. perſons to people the world a new; making the world it ſelfe much leſſe diſtractive or inveigling with the pleaſures of it, by making it fuller of miſeries.

ries. And afrer a while againe, he was forced to pitch upon one man and his ſeede, (neglecting the reſt) to conſerve in them (though weakely) by lawes and ſpeciall government, the ſeedes of vertue; often ſtrengthening them by extraordinary meanes, and encreaſing their knowledge. Yet for all that, vertue faded much in them. This people, he governed firſt in Republike, afterwardes in Royalty; and laſtly by Prieſts, untill, notwithſtanding all his care and their ſcience, the people was growne into an extremity of perverſeneſſe.

Then he came to the laſt remedy; and taking, or as it were, grafting into his owne ſubſtance, the nature of Man; became the teacher and example to Man-kinde, of all vertuous actions and good life. And becauſe mans nature was grafted by its nobleſt part; that is, by his *Mens*, or roote of underſtanding; to which God, as a *ſubſtance knowledge*, hath proportion; It is rightly delivered unto us, that the ſonne of God tooke fleſh upon him, to be

be our guide and rule ; and not , the Father or Holy Ghoſt ; though they, (both of them) are inſeparably in him.

So, God ; who by his Miniſters had hitherto inſtructed mankinde by Allegories and ſimilitudes , proportionable to their carnall imbecillity ; Now , in his owne perſon opened the way to heaven in as plaine termes as mans nature is capable of; teaching to abſtract our ſelves from the love of creatures and to adhere to him by love of future bliſſe of our ſoules.

Having compleated the courſe of his teaching by word and example ; and having ſhewed us how to beare , not feare, the miſeries of this world, even death it ſelfe; he thought good to give us a ſcantling of our future bliſſe of body, being raiſed to life the third day after his death , and during 40. days ſhewing us a new Nature which our bodies are to obtaine in the laſt reſurrection, if ſo we deſerve it.

During his abode upon earth , he choſe certain believers, called Apoſtles, and

and under them, did ſett a number of diſciples: gave them authority to preach; and practiſed them in it, even during his owne life; but ordered them more eſpecially towards his departure, how they ſhould behave themſelves in the converſion of Jewes and Gentils, and how they ſhould governe the people they converted and brought to his beliefe.

After this, he left them; aſcending in their ſight above the cloudes. And after 10. dayes (according to his promiſe) he ſo repleniſhed them with faith and charity, that he made them fitt Executors of his commands, and inſtruments of building the Church, he intended to ſpread over all nations. He gave them fervour of heart, knowledge of tongues, and power of miracles; together with diſcretion to uſe all, to the end for which he deſigned them.

This Church, being to conſiſt of all man-kinde, as one Body-Politike; He thought fitt to ſett univerſall rules of certaine externall actions and practiſes

common to all; by , and in which they ſhould communicate together and know one another.

And, the maine ſcope of this inſtruction being to bring Men to the honour and ſervice of God, He made likewiſe for the principall of our eternall actiõs, one to be a publike teſtimony and recogniſance that God is the ſole Author of good to us , and abſolute Maſter of Life and death , of Being and of Not-Being. Such a ceremony , is called a Sacrifice.

This he did immediatly before his death, taking bread and wine; and after impoſition of his handes or bleſſing them , he aſſured us that the thing he then gave, was, that very body which was to be wounded , and that very Bloud which was to be ſhed , for us. And ſo , againſt all prejudice of ſenſe, wee believe that the ſubſtances of bread and wine, were changed really into the ſubſtance of this body and bloud; notwithſtanding that the Natures (that is, all the operations and reſemblances) of bread and wine, do remaine as before.

This

This he commanded his Apostles to doe; and by mediation of this sacrifice or obtestation or highest Prayer, to obtaine for the quicke and the dead, whatever is fitt to be impetrated for them. He commanded also that doing this, we should remember, or rather commemorate, (that is, offer in a human phrase to Gods remembrance) his death and passion.

For, as it is a true sacrifice by the reall and locall parting of his body and blood; so, this being done under the shapes of bread and wine, becometh a figure and allegory of the reall and blondy separation of them made upon the holy Crosse. This sacrifice, performed which convenient ceremonies, we usually call the Masse.

This incorporation of all Christians into the body of Christ, by participation of this sacrifice; is the highest motive of love to Christ and to one another; that can fall into mans heart; and therefore hath ever been a symbol or token of peace among Christians; and is esteemed, the Mystery or sacrament of Cha-

rity. But because Christian life, consisteth of seven vertues; three, Theologicall; and foure, Cardinall) Christ delivered other six Sanctifications or Initiations, to enter us in the other six vertues.

Baptisme, for faith: Confirmation, for hope: Penance, to redresse the wrongs we do to God, and to our neigh-bour: Matrimony, and Extreme-Unction, to injure us to temperance, and to fortify us against the terrours of death.

Prudence, because it eminently belongeth to commanders, receiveth its proper initiation in the installing of Spirituall Gouvernours; which are, Priests and Bishops. Who being more eminent in Science and Charity, have power to governe the flocke of Christ.

And to the end that emulation might not breake unity among them; Christ by his owne practise and mouth, gave the Primacy to Saint Peter: to whose see and successour, inferiour Bishops were

were to have recourſe, in all publike neceſſities or diſſentions of the Church: And who att this day is commonly called the Pope.

It is incredible, how great encreaſe of devotion and Charity, accrueth to Chriſtian people by the reverend adminiſtration, and faithfull reception of theſe ſacraments. What reſpect and awe towardes to what adheſion their teachers; their doctrine; what obedience to their directions; in fine, how great a life to the Church, and eminency above ſuch ſynagogues as are deſtitute of theſe holy inſtitutions.

The Apoſtles therefore, armed with theſe and the aforeſaid powers, diſperſed themſelves into all the quarters of the earth; planting this common doctrine and practiſe through the univerſe; and dying, left the inheritance of the ſame to their ſucceſſors: Who, in debates about doctrines, and in other diſſentions, meeting together

gether, and finding what the Apoſtles had left to the Churches they had planted, did caſt out ſuch as would not conforme themſelves to the received Tradition.

And ſo, Chriſtians were divided: The parties caſt out, being denominated from their Maſters or particular doctrines; The part adhering to the Apoſtles Tradition, retaining the name of the Apoſtolike Church. Which becauſe it was, as it were, the whole of Chriſtians, was therefore termed Catholike or Univerſall.

Theſe Apoſtles and Diſciples, left certaine writinges: But, neither by command nor with deſigne, to deliver in any or all of them, a ſummary of our faith; but, occaſionally teaching what they thought requiſite for ſome certaine place or company; which the Holy Ghoſt intended for the comfort of the Church. In which, as we profeſſe, there is nothing falſe or uncertaine; ſo we know the unwritten Preaching, ought to be the rule of their interpretation; att leaſt negatively.

Neither

Neither can we vindicate thoſe bookes from the corruption of tranſcribers, and much leſſe of Interpretours: whoſe labours can not pretend to the authority of ſcripture, otherwiſe then by a knowne conformity to the Originals.

Tradition therefore, became the rule of faith: and Councells and Apoſtolicall Sees, became the infallible depoſitaries of Tradition. The other Sees fayling, either by the deſtruction of Chriſtian Religion in thoſe quarters, or by a voluntary diſceſſion from the rule of faith; the Roman See, firſt inſtructed by the two chiefe Apoſtles, and afterwardes by perpetuall correſpondence with all Chriſtian countries, and their recourſe to it, in matters of faith and diſcipline; remained the onely ſingle Church, which was able, in vertue of perpetuall ſucceſſion, to teſtify what was the Apoſtles doctrine.

Afterwardes, Heretikes confounding, equivocally, the names of Apoſtolike and Cathlick. by an impudence of ſaying what they liſt, without ſhew of

reaſon; the Catholike party hath been forced, for diſtinction ſake, to adde to their Church the ſirname of *Roman*: Declaring there by, that the Roman particular Church, is the Head and Miſtreſſe, and cauſe of Vnity, to all thoſe Churches that have ſhare in the Catholike.

By this linke of truth, namely, of receiving doctrine by ſucceſſion; and by the linke of Vnity, in the Roman head of the Church; as the Church hath hitherto ſtood in Perſecutions, Hereſies, and Schiſmes; ſo, we are aſſured, it will never faile untill the ſecond coming of Chriſt; but do hope it will encreaſe into an univerſall kingdome of his; to dure an unknowne extent of Ages, (deſigned in the Apocolypſe by the number of a thouſand yeares) in great proſperity; and in freedome, both from Pagans without, and from Heretikes with in; and in great aboundance, of Charity and good life.

This being evidently the effect of Chriſts coming; we ſee, that the generall

nerall good life of Mankinde (which proceedeth from the knowledge of the End, to which we are created; and from other motives and meanes delivered by Chriſts doctrine) was the great and onely deſigne for which he tooke fleſh; that is, to be the cauſe to us of a happy life, both in this world, and in the next.

The which, having been the main advantage of the State of Paradiſe, or of our nature before corruption; It is cleare, that Chriſt hath repaired the fault of Adam, by making whole Mankind, capable of attaining everlaſting bliſſe: unto which, before his coming, one only family had means to arrive.

The ſettling of Mankind in this repaire; reſtored it to ſuch a condition in reſpect of God, that from thenceforth, he reſolved to beſtow his greateſt benefits upon it; that is, eternall felicity: Whereas before, as long as it was in the ſtate of ſinne, his decrees were for its Vniverſall Damnation,

By which, it is cleare, that Chriſt appeaſed his Fathers wrath, and made him a friend, of a foe he had formerly been, unto us.

So that, becauſe eternall bliſſe followeth out of a good life, and out of a conſtant habit or inclination to it: as likewiſe, damnation, out of the ſtate of a ſinnefull inclination: formal juſtification and ſanctity, do conſiſt, in the habit of good life, and the ſtate of damnation, conſiſteth in an habituall inclination to ſinne: Neither the one, nor the other, in an extrinſecall acceptation or refuſall of the Divine Will, or its arbitrary Election or diſlike: which are only the efficient cauſes, from whence (proportionably to their natures) they depend.

Further, becauſe Man-kinde was not able, of it ſelfe, to gett out of the State of ſinne, and by conſequence, lay in ſubjection and ſlavery to it: And ſeeing that Chriſt by the explicated meanes and actions did ſett it free, and gave it power to come out of that ſubjection and miſery, he did clearely

Redeeme

Redeeme Man-kinde from this ſervitude of ſinne, and of ſinnes Maſter the Divell; and gave it the liberty wherein it was created att the firſt.

And becauſe Chriſt did this by his death, and by the penall actions of his life, he is rightly ſaid to have by them *payed a ranſome* for mankind.

Notwithſtanding this generall preparation, by which Man-kinde was enabled to well-doing, no particular man arriveth to any action of vertue, without the ſpeciall providence and benevolence of Almighty God: By which, (by convenient circumſtances, both externall and internall) he prepareth the heart of that man unto whom he is gratious and favourable, to receive theſe common impreſſions, and maketh it good earth fitt for the ſeede of his eternall cultinatour; who without any reſpect to former merits, planteth faith and charity, and all that is good in him, meerely of his owne benignity and gratiouſneſſe.

This he doth; not, by immediatly determining the man; but by ſo ſweet-

ning the propoſals , that they overcome his heart, and make it determine it ſelfe according to the will of God.

For , Divinity teacheth , that the power of God , after it hath given Being unto creatures , doth nothing immediatly by it ſelf: but all, by the mediation of the ſecond cauſes , onely ſetting them on worke. So that , if (as ſome Philoſophers held) and is yet the manner , by which many apprehend creatures to work, they could worke of themſelves , and did ſo , without being puſhed on by him , juſt the very ſame things would happen, as now they do. So that, neither Predeſtination nor Reprobation, by being what they are purely in God, do bring any change att all in our wills determinations : Nor ought there any mention to be made of them, further then to ſhew Gods wiſedome and goodneſſe, who fore-ſaw and fore-willed, and ſo cauſed (like an univerſall, not like a particular cauſe) all our actions , as farre as they are good.

Onely, where ſomething occurreth, wherein it is fitting that the courſe of materiall

materiall cauſes ſhould be moderated, and directed above their owne line, to the right governement of Man-kinde; there, the Allmighty goodneſſe hath other inſtruments to performe his will. Theſe, we call Angels; incorporall and ſpirituall ſubſtances. The which, being created with the beginning of time, but not ſubjected to time, were, independently of time, perfected for their owne Bliſſe or Miſery: Thoſe who envyed mans felicity in becoming God, remaining in ſuch darkeueſſe and torments, as extremity of willfulneſſe cauſeth in natures of that kinde, which are, beyond all that we can imagine: the purer part of them by adheſion to Gods diſpoſall, becoming participant of his ſight, with an unconceivable bliſſe and happineſs.

Theſe, under his divine Majeſty, do governe humane actions, and their negotiation for Bliſſe: the bleſſed Party of them, being ready to furniſh us with all goods, as farre as the courſe of Providence requireth and permitteth: The bad being prompt to inflict upon men, all harmes of ſoule and body,

when

when ever the hand of Providence doth not hold the reines.

This, each ſort of them doth, in common and in particular, when the ordinary courſe is to be inverted, for the ſweeter bringing of Man-kinde to the intended Bliſſe. And ſuch of them, as are ſpecially intent to particular perſons, are uſed to be called, their *Guardian Angels*, if they be good; Divels or Accuſers, if they be wicked Spirits.

By theſe wayes and Inſtruments, Chriſt planted his Church, and governeth it, and will conſerve it as long as this world (which was made for it) ſhall continue: keeping it free from Errour, and in the quality of a Teacher, a Commander, and a viſible Tribunall unto which all may repaire who ſeeke ſalvation.

But when the fore-deſigned worke ſhall be finiſhed, and the number of our brethren be compleated, then, ſhall the world be conſumed by fire, Mankinde riſe, and appeare before Chriſt, their Judge, and receive their eternall dome, and all time and motion be ended and

turned

turned into a conſtant ſtate for all Eternity.

The good, ſhall receive the full reward of their vertue, which in this life, is but inchoated in their ſoules. If they went out of their bodies, perfect in charity, they enjoyed immediatly the ſight of God, and do aſſiſt us now by their prayers, as they did, living, by their merits, that is, by their good example and profitable labours for their poſterity.

And ſo, wee invocate them, and deſire God, that both their prayers and merits may be beneficiall to us.

And becauſe we account them Perſons highly worthy, and in the favour of God, we therefore teſtify ſo much, by keeping their dying-days Feſtivall, for the encouragement of others to imitate them: And we beare a reſpect to their Relikes, ſuch as we do to holy inſtruments, as the Bible, chalices, conſecrated oyles, and the like: And as we kiſſe the hand of a Prince, or the garment of a Prelate, intending it as a ceremony of honour to him, ſo, we kiſſe

kiſſe the relikes or pictures of Saints, and eſpecially croſſes, (which we take for the pictures of Chriſt crucifyed) making that kiſſing, the ceremony of expreſſing honour to the Perſon repreſented. This, in the Greeke and Latine expreſſions, is called *Adoration*, which ſignifyeth, kiſſing: That, being the moſt ancient and naturall ceremony of proteſting a loving honour.

And, the words reaching, in a divers ſenſe and meaning, to the thing immediatly touched, and to the Perſon to whom the honour is done; It is ſaid, that both of them are adored by the ſame act of adoration; but, the one materially and corporally; the other, with the heart and mind: Wee ſubmitting our ſelves to the one as to our better, and making the other the meanes by which we expreſſe it.

The abſolutely wicked, confounded and terrifyed by the ſight of their Judge, will be confined to perpetuall Darkeneſſe of ſpirit, and gnawing of their conſcience, and to the angniſhes of

of their raging thoughts and deſires, for all eternity.

The middle ſort, conſiſting of thoſe, who according to the courſe of all corporall, deficient, and mortall goods, do goe out of this world, ſubſtantially in Charity and love of God, but not without ſome weakeneſſes and ſickeneſſes of their ſoule; cannot, before they are purged, be admitted to the ſight of God.

And ſo, they expect in Darkeneſſe and griefe, that happy change, to which, the prayers of the living do much avayle them.

Theſe, are the Heads of the Chriſtian profeſſion of that Church, which being in the communion of the Church of Rome, pretendeth to have received her doctrine from Chriſt, and his Apoſtles, in a perpetuall publike exerciſe and profeſſion; handed downe, without interruption, to his our preſentage. And out of which, have iſſued all particular congregations, which (in their ſeverall ſeaſons) ſepa-

ſeparating themſelves from her, have been denominated by ſeverall Appellations; the name of Catholike, ever remaining to her, inſpight of all invaſions.

Divines, may finde many more Articles of faith, and Heretikes may dayly occaſion more and more. But, all are onely explications of the here propoſed doctrine.

Now, the oppoſitions which Heretikes make againſt the Catholike Church; are onely, the breaking downe, of all Chriſtianity and good life; either in it ſelfe, or in its outworkes.

As, the Socinians, by denying the God-head of the the bleſſed Trinity, and of Jeſus Chriſt; the Pelagians, by denying the fable of Man, and the neceſſity and efficacy of Grace; the Puritans or Presbiterians, by denying the neceſſity of good life to juſtification; do deſtroy the very Eſſence of Chriſtianity and vertue. Divers, denying the ſolemne and holy ſacrifice of the Altar, which is the higheſt externe act of

of our Religious duty to God; by cutting of moſt of the ſacraments, by rejecting prayers to the ſaints and angels, and all devotion for the dead, by aboliſhing Holy-dayes and publike faſts; by pulling downe the pictures of Chriſt and his ſaints, which our pious anceſtors did ſett up, to renew the memory of their examples and to excite us to follow them; doe demoliſh the fences and bullwarekes of the ſame Chriſtianity and good life.

But all they who deſerve the name of *heretikes*, do agree to charge the Church of Chriſt with corruption and adultery: and do deny in her, both *infallibility* to know Chriſts doctrine, and *power* to governe: And conſequently, they deſtroy externall unity and the eſſence of it. Which, as it is not formally to ruine good life, ſo it is more then to breake downe her outworkes; ſince it entrencheth upon the very ſubſtance in common, and leaveth no meanes, but meere chance and hazard, to come to the knowledge of Chriſts law; and conſequently, to eternall ſalvation. Whence

Whence we may underſtand, what this name *Popery* ſignyfyeth: to witt, *An affection or reſolution to maintaine faith and good life; and, the cauſes of conſerving them.*

There are divers other points, controverted betweene Catholikes and Sectaries. But they are ſuch, as for the moſt part, require no explication, but, a flatt denyall. As, when they accuſe us, to have deprived the Laiety of halfe the Communion; we deny it. For, beſides that, the generall practiſe of Chriſtians hath bin from the beginning, to give the ſacrament ſometimes in one kinde, ometimes in both: the Church hath alwayes believed, that the entire communion was perfectly adminiſtred in either. We likewiſe deny, that ever the Church held the neceſſity of communicating Infants: The Popes perſonall infallibility; that Indulgences can draw ſoules out of Purgatory: that Prayers ought, of neceſſity be in an unknowne tongue to though we may thinke it fitting in ſome circumſtances, that the publike ſervice,

ſervice, for reverence and Majeſty, be ſo performed : that faith is not to be kept with Heretikes : that the Pope can diſpenſe with the ſubjection to Princes : And many ſuch other Tenets; which are injuriouſly impoſed upon Catholikes by Sectaries; and are flatly denyed by us ; and therefore require no further explication or diſcourſe about them.

A Sam-

A Sampler of Proteſtants Shuffling in there Diſputes of Religion.

COntroverſy Logick, or the art of diſcourſing in matter of Religion; between thoſe who profeſſ the Law of Chriſte, can not be complete, unleſs, as Ariſtotle made a Book of fallacies to avoide cavills in his Organe, or inſtrument of ſcience, ſo wee alſo diſcover the common fallacies uſed in controverſies: Not all, but the chiefeſt, and moſt ordinarily in this buſineſs. This then is the ſcope of my preſent work. For which the firſt note I make, is that owre Ancients have taught us, and by experience wee daylie finde, that Hereſie is in a manner as ſoon overthrowne as layed open, falshood like turpitude being aſhamed of nakedneſs. Therefore 't is falshoods game to veſt it ſelf like an Angel of light, in the skin of the lamb, and to ſeeme to weare the Robes of truth. I mean by words, like thoſe of the Catholick party, to delude the ſimplicity of

Innocent and welwiſhing People. And now muſt it be our theame to unvaile theire Shufflings.

The firſt Shuffle.

Of the Word Scripture.

And firſt, If we aske them what they rely upon, they braggingly anſwer on Gods word, upbraiding Catholicks to rely upon men when they fly to the churches witneſs; but if we preſs thē to declare what they meā by Gods word, to wit, the Book of the Bible, or the meaning of it, they are forced to anſwer the ſenſe, for even beaſts can convince them, that wee have the Book as well as they. Marching on another ſtep, and preſſing to know by what inſtruments or means they have the ſenſe, there is no ſubterfuge from confeſſing it is by reading, and their owne judging or thinking the ſenſe of the Scripture, is that which they affirme, though all Catholicks affirm the contrary. And although even in this they are coſened, following, for the moſt part, the explication

cation of their preacher, Yet I preſs not that, for they know not that they do ſo: But I conclude, ſee what you meane, when you ſay you rely upon Scripture or Gods word, to wit, that you rely upon your owne opinion or gueſſing that this is Gods word. So that this glorious profeſſion of relying upon Gods word, is in ſubſtance and reality, to rely upon the opinion or gueſſing, of a Cobler, or Tinker, or ſome houſe-wife, when the anſwerers are ſuch; or at moſt of a Miniſter, who for his owne intereſt, is bound to maintaine, this is the meaning of Gods word.

The ſecond Shuffle.

Of Generall Councils.

SOme Proteſtants are ſo bold, as to profeſs they wil ſtand to Generall Councils. Now a General Council, in the language of Catholicks, is a general meeting of the Chriſtian World, by the Biſhops and Deputies of it, to teſtifie the Doctrine of the Chriſtian Church: And is accounted inerrable in ſuch

determinations, and therefore to have power to command the faith of Christians, and to cast out of the Church al who do not yield to such their determinations and agreements, and by consequence to have a supreme Authority in the Church, in matters of faith. The Protestants loath to leave the shadow, though they care not for the substance, use the name, but to no effect. For the intention being to manifest the Doctrine of the Christian World. They first agree not upon the notion of what a Council is, Requiring sometimes that al Bishops should bee present, sometimes that all Patriarks, though known to bee professed Hereticks, and under the Turk, sometimes objecting want of liberty, and mainly that they decide not by disputation out of onely scripture, or that they taught false Doctrine. So that to the Protestant a Council signifies an indefinite and uncertaine (when, and what it is) meeting of men, going upon the scripture: Which (as it is before declared) signifies every cobler or Ministers fancie:

which

which hath no authority to binde men to believe, and is to bee judged by the Doctrine or agreement in faith with the Proteſtants.

The third Shuffle,

Of the conſent of Fathers.

THe conſent of the Fathers, or Doctours of Chriſtians before oure age and controverſies, beares ſo Venerable an aſpect as that few Hereticks dare (at leaſt before honeſt underſtanding Chriſtians) give it flatly the lye. Therefore the diſcreeter part of Proteſtants acknowledg it, yet with a ſalve that they were all men and might bee deceived, which in effect is to ſay, that it is no convincing or binding Authority, as Catholicks hold it to bee, nay to bee a ſtronger authority then that of Counceils, as being the judgement of the Catholick Church, or the learned part of it, which is al one as to faith. The Proteſtant firſt, at one clap cutts of a thouſand or 13. hundred yeares, nay ſome 15. hundred. The one ſaying S. Gregory the great was the laſt Father

and first Papistrie; the more ordinary course being to acknowledg, onely the Fathers of the Persecution time before Constantine, finding Popery (as they call it) to publick afterwards; some pressing, that ever since the decease of the Apostles, the Church hath been corrupted: So that they neither give any authority to the consent of Fathers, nor do acknowledg the thing the Catholicks call the Fathers, accepting thereof commonly (that is the two latter opinants) no considerable part of them, and the larger opinion nothing neer the half. So that the consent of the Fathers, in the sense of the Protestants, signifieth nothing but the opniõ of some few, who have written either nothing, or litle and obscurely of the points in cõtroversy

The fourth Shuffle,

Of this Word Catholick Church.

TO the Catholick Church all plead, the Apostles Creed forcing them to the name: And Catholiks, by this word, understand a Church which hath endured from Father to Son from Christs time to ours, still teaching the same Do-

Doctrine,and living under an outward Viſible goverment,the head of which,is in the Church of Rome,and is the Pope. And ſo acknowledg and obey a Viſible and determinate authority , to which recourſe for Doctrine may in every moment bee made , by looking into theire Catechiſmes and lives, which are publick (as thoſe which were made by the order of the Council of Trent)and in great ocaſions to Generall meetings, and in the meane while to the particular Church of Rome. But the Proteſtant, by this name,pretends to aChurch,made of all whome they account good Chriſtians,which hath no other Rule then of the ſcripture , that is, of the fancy of every particular Congregation,for their opinions , no common goverment , no bounds or limits to bee knowne by , but ſuch as the particular fancy of the Proteſtāt ſhal upō occaſiō,ſet to include or exclude whome he pleaſes.So that plainly what they mean by the name of theCatholickChurch is no determinate Congregation of men,nor can have any influence to govern either faith or behaviour.

The fifth Shuffle,
Of conſent, with the Greeck Church.

SOme Proteſtants highly brag of theire communion with the Greek Church, or rather of their conſent of Doctrine with it, for I have not heard of any communion unleſs with the Patriarch Cyril, who for that cauſe was put out as an Heretik) a buſineſs though of no conſequence now, yet for the name of what it hath been anciently of a colourable credit to them. Let us therefore ſee what the Proteſtant means, by this communion or conſent. Two points there are (and onely two of moment) of diſſenſion betwixt the Greek and Latine Church. The one about the Proceſſion of the Holy Ghoſt, in which the 39. Articles men agree with the Latine Church againſt the Græcians, and yet theſe are the men who moſt pretend to the Greek Vnion. The other of obedience to the Pope, in the which the Greeks freely acknowledg the Popes Primacy (which is the ſtumbling block to the Proteſtants) and confeſs he were

were to bee obeyed, if he made juſt commands, and onely except againſt his oppreſſion (as they call it) and clayming of more then his right.. And in this which is no matter of faith, but of Schiſme, and (if unjuſt) confeſt (if doubtfull) ſuſpected rebellion. So that this glorious conſent they boaſt of, is not in Doctrine or ſacraments the life of Chriſtians, but in a caſe of ſchiſme and diſobedience which is common to all Hereticks.

The ſixth Shuffle, *Of Roman Church.*

Nay ſome of thē being aſhamed of their owne orphanage, and that they can not name their Father or Mother, wil in ſpite of the Roman Church and her defying them, intrude themſelves into heroff ſpring, ſaying ſhee is ſubſtantially a true Church, though ſhee coucheth inſufferable errours in her faith, which force them not to communicate with her: let us therefore ſee what theſe meane, by this Word the Roman Church. Catholicks Meane by the name of *Church* a

Congregation of men, joyned with Rome in an obligation of Government, for the maintaining faith, ſacraments, and good life, taking this obligation to bee that, which maketh the mene bound together by it, to bee a Church: The Proteſtant takes this obligation to bee an unſufferable Tyranny, wil have no rule of faith, but ſuch an one as hee can turne which way hee thinkes beſt for his intereſt or fancy, ſacraments and government no other, then what hee cannot avoide out of his propoſed rule of faith, or at moſt, without the ſhame of the world. So that hee meanes nothing that belongs to the making a multitude of men a Church, but onely the multitude of men, of which a Church may bee made, as if a man, ſhould call a houſe or Palace the ruines of one lying in a heape where it was fallen.

The ſeventh Shuffle,
Of the Word Miſſion.

THeſe are ſome, but Generally the Prelatick party engages, in deriving

ving themſelves by Miſſion from the Roman Church. Lett us ſee then what they intend by this word *Miſſion*. The Catholick interpretation is, that *Miſſion* ſignifies a command givē to the party, ſent, to deliver a Meſſage to them to whome hee is ſent, which makes the Apoſtles queſtion good; How can they preach if they are not ſent? That is, if no body deliver them an Errand to carry: and God is ſayed, to put his owne Words in the Mouths of thoſe he ſends, and Chriſte, when hee ſent his Apoſtles, bad them preach or deliver to the world, what he had taught them. Now becauſe this command, or commiſſion, is delegated in the Catholick Church, by a certaine ceremony which is called ordination, or the ſacrament of Order. The Proteſtant grew ambitious of this outſide, and ſo pretends his firſt Prelates had an Ordination from the Catholick Biſhops, whome they had depoſed, or at leaſt violently caſt out, from theire ſees. And this they call to have a Miſſion from the Roman Church. So that they do not as much

as pretend to the substance of the thing called truely Mission, but to an outside and shadow good enough to serve their turnes, who love the Glory of men and seek not after Gods honour.

The eighth Shuffle,

Of being like to the Primitive Church.

Another thing in which they insult over Catholicks, is Antiquity, the which because it hath a venerable awfulness in it self, they (specially the Presbyterian party) much presume upon, professing their Church, to be more like the Ancient Christian Church, thē the Catholicks is, asking whether S. Peter were the Prince of Rome? Bishops in such great Pompe, had such Courts, Altars, Churches, pictures in such abundance, and so richly attired, Ceremonies and Sacraments, performed with so great magnificence and Order? By which we see, wherein these men place the Antiquity they pretend to, to wit, that the Church had not those meanes to draw weak hearts, which need the helps of bodily appareances, to raise themselves to the conceit of invisible goods;

goods ; Whereas the Catholick pretends to Antiquity, and to bee like the primitive times, in the ſubſtãtial means of Chriſtian life , as in Church government, and power of Biſhops, their accommodating of the quarrels of the faithfull, by the order of the Apoſtles, Performing the maſs, Baptiſme, Ordination , and other Sacraments with exactneſs and diligence, the Reliques and Holy Burialls , having Feaſts , Faſts, Penitential Canons, flocks of People of both Sexes dedicated to God, Religious Ceremonies , and all ſorts of enticements to love heaven and follow good life. So that the Antiquity the Proteſtant pretends to , is of wanting wilfully thoſe means of helping ſoules, which the primitive Church wanted by the Violence of Perſecution ; and the Antiquity meaned by Catholicks, is of being like the Ancient Church, in all things that promote vertue inwardly and outwardly.

The

The ninth Shuffle.
Of the Word Tradition.

TO Antiquity hangs Tradition, that is, the receiving of Doctrine and Customes from the Ancient Church. The which Catholicks place in this, that it is derived fom the Apostles, to us, by the continuall and immediate delivery of one Age to another: the sons continuing their Fathers, both beliefe and conversation in Christian life, and treading the same paths of Salvation. This was a bit of too soure a digestion, for Protestants being not able to shew any Masters from whome they had received theire beliefe. Yet a Tradition they must have, not to be openly convinced of having forged their doctrine: Some of them therefore sayed they received their doctrine, by the Tradition of the Bible, made unto them by the Churches continuing since the Apostles time: Wherein you see an open equivocating, in the word of *Tradition*, Catholicks taking it for the delivery of doctrine, that is of sense and meaning, the Protestants

for

for the delivery of a mute book or killing letter. Others call Tradition the Teſtimony of the Fathers of all Ages, and ſo att leaſt divert the Queſtion, Turning the proof of Religion (which is plaine and eaſie to every ordinary underſtanding) into a buſineſs of learning and long ſtudy, in which though they be worſtted, yet the People cannot ſee it, nor deſcry theire falſhood.

The tenth Shuffle.

Of the word Really.

TO deſcend from the Univerſality or defence of their whole Religiō, to ſpeciall articles of it, wee ſhall finde them there like themſelves. As for example, thoſe who beare an outward reſpect to the Fathers, finding them concurring ſo thick to teſtify Chriſtes Body to bee in the Holy Euchariſt, will ſee me to ſay the ſame, and uſe the word of Chriſt being *Really*, and *verily*, and *truely*, in the Sacrament: and that they onely queſtion, the manner how he is there, which is lawfull amongſt Catholicks to do. So that you cannot almoſt diſtinguiſh them from Catholicks, Vntil you

you come to explicatiõ. There the Catholick ſayeth, that Chriſtes Body is in the ſacrament, as the ſubſtance of Bread was in the thing, which before wee called Bread, and now is no more, but turned into that body wich was hanged on the Croſs, by an entitative and reall mutation. The Proteſtant wil tell you, that it is ſtil Bread, and naturally and entitatively the ſame thing, wich it was before conſecration, but that by faith (which is a real actiõ) it is Chriſtes true body to us. How to juſtify theſe words, that by Faith it is Chriſtes true body, is impoſſible, unleſs they wil have us believe by faith, what they tell us is falſe. Therefore others ſay it is an aſſurãce of Chriſts Body, as a bond is of mony: Peradventure of enjoying Chriſte in Heaven. But how different both ſenſes bee from the Catholick, which they ſeek to be thought theirs, and from the natural meaning of the words every mã cã ſee. So that the manner of being Chriſtes Body, which they queſtion, ſignifies whether it bee truely there, or no, but onely by a falſe apprehenſion they call Faith.

The

The eleventh Suffle, *Of the Word Sacrifice.*

The like is of the word Sacrifice, and Altar, and ſuch other. In which the Catholick poſition makes theſe words proper, and that the Maſs is as, or more properly ſignified by the word ſacrifice, as the ſacrifice of the old law. That there is a true and real ſeparatiõ of the body of our Saviour from his bloud, and more proper to the names then nature can make, which can not make a true body when the bloud is ſeparated, nor true bloud whẽ the body is left out, wich in this ſacramẽt is performed, and nevertheleſs Chriſte entire and untouched. But a Proteſtãt wil tel you that whẽ the Holy offering is called a ſacrifice, it is meaned a ſacrifice of praiſe or thanks giving, that is, in reality no ſacrifice but an outward ceremony of praiſe or thãks giving, others that it is a reſemblãce or repreſẽtatiõ of a ſacrifice, to wit, of that of the holy Croſs; ſo that you ſee the differẽce of the two ſignificatiõs is no leſs thẽ whẽ by the ſame word (as of Chriſtes) one means Chriſts Perſon another, a Crucifix or the picture of Chriſte.

The

The twelfth Shuffle.

Of the Word Prieſthood.

In conſequẽce and conformity to this, they abuſe the Word of Prieſthood. For finding al Antiquity glorioufly full of this name, they muſt alſo uſe it, and finding St. Paul had too expreſſely taught us, that a Prieſt was a publick Officer, ordained to offer to God giftes and ſacrifices, and that he ought to be legitimately called to the office; and that Catholiks take Prieſthood in this meaning: And how, on the otherſide, themſelves had taken out of the Church, all ſolemn offerings, and ſacrifice the buſineſs of a Prieſt: and nevertheleſs ſhame on one ſide, and ambition on the other, egged them on to call themſelves Prieſts, they were forced to corrupt the Word *ſacrifice*; firſt as is declared to come to the name *Prieſthood*. So that *Prieſthood* in the Proteſtant meaning, is an officer choſen to ſing Pſalmes, in the ſight of the People. The which how different it is from the Catholick explication, of being the publick Officer of the

the eternall ſacrifice, is too plain to be declared. Onely I muſt add, that who takes ordination, with the intention, onely to become the chief or high finger of the Pariſh, receiveth not Prieſthood, as it is meaned, and uſed in the Catholick Church.

The thirteenth Shuffle.

Of the word Faith.

THe abuſe of this name Faith, muſt not bee omitted, which Catholicks taking for a perſwaſion of ſuch truths, as are neceſſary to bring us to good life and ſalvation, which perſwaſion wee ſettle upon Chriſtes doctrine delivered unto us by Tradition of the Church. The which meaning is cleare in the Apoſtle, who expreſſeth himſelf to ſpeak of faith that works by Charity. The firſt Proteſtants took the word Faith, as excluding Charity, and cryed downe good works as improfitable; the latter aſhamed of this, as deſtroying good life, and plainly contrary to the whole deſigne of Scripture and Fathers, took it for the ſame faith that Catholicks

licks do, but would have it have force, preciſely out of its being a perſuaſion, and the working to follow to no effect; but as a hanger on without any End; whereas Catholicks make the perſuaſion to bee chiefly or wholly to breed Charity, which is the true cauſe of ſalvation. But the presbiterian party, and the plainer dealing Proteſtants, have quite changed and deſtroyed faith: ſaying, faith is a Perſuaſion that the believer muſt have, that hee in Perſon is one of the Predeſtinate, and ſhall bee ſaved, by this perſuaſion, through the merits, of Chriſte, without any regard to his works and life. Of which ſenſe, ſeeing there is no revelation, there can be no relying upon the word of God for any ſuch effect, and ſo it is cleare, theſe people have nothing like Faith, the former Proteſtants having at leaſt the Carcaſe, but renounce the ſoule, life, and being of it.

A

A bundle of divers Shuffles.

If wee ſhould, as thus, paſs over all the points controverted between Catholiks, and all that have ſeparated thẽſelfs from the Catholick Church; we ſhould finde very few freely diſputed, but that either they calõniate the Catholick poſition or counterfeyt it. As concerning images and Saints, they pretend we worſhip them as Gods: As for mariage, they report we diſallow it. For the merits of Chriſte, they ſay wee rely not upon them, becauſe we nderſtand them otherwiſe then they do. For the Catholick Church underſtands, that Chriſte, by his life and paſſion procured the Eſtabliſhment of the Holy Church, the preaching of the Goſpel over the whole earth, a ſettled meanes to continue, and encreaſe, what he by himſelf and his Apoſtles begun, a ſeed and root of good life, plãted by the ſending of the Holy Ghoſt to remaine in the Church for ever, a Government of Biſhops and Doctours for ever, ſacraments to bee Vniverſally adminiſtred, Extraordina-

ry Examples of Heroick vertues in Martyrs, Confeſſours, Monks and Nunnes: and in a Word, al that was neceſſary to bring the Vniverſality of Mankinde, to heavenly bliſs, and theſe meanes to be derived to ſingle Perſons, according to Gods all good providence and the connatural ſuite of cauſes. The proteſtant underſtands, that Chriſte in his private prayer, ſpake to his Father in particular for every one of the predeſtinate, to ſave him for his and his paſſions ſake, and ſo infer, that the beliefe that he is one of thoſe for whome Chriſte ſpecially prayed is that which muſt apply the grace granted by Chriſts eternal Father to his ſoule, and thinkes the Catholick relyes not upon Chriſts merits, becauſe he doth it not ſo ſillily as he does. In penance the Catholick holdeth it a ſacrament, in forme of a judgment, in which the penitent is abſolved or condemned, according to his deſert. The Proteſtant holdeth onely, as it were a complement of ones acknowledging himſelf a ſinner and asking of mercy, and that the preacher without far-

farther ceremony abſolve him. Thoſe who believe not the myſteries of the Trinity and Incarnation; neverthelefs uſe the words of one God and three Perſons; and profeſs, that though they hold the ſon and Holy Ghoſt to be creatures, yet that they are to be called each of them God, and likewiſe though ſome hold Chriſte, to have no other nature then of a Man, yet that he is juſtly called God, for his greate perfections and Vnity in Charity with God. It were ſuperfluous to multiply more examples to ſhew how it is not the zeal of truth, but either ignorance, in them who do not underſtand the true difference, betwixt the Catholick Church and its deſerters; or malice in them who diſguiſe, either theire owne tenets, or thoſe of the Catholick party. God proſper the labours of thoſe who ſeek Vnity, and by his ſweet conduct, bring all who profeſs the name of Chriſte into perfect concord, in one flock, by the Vnity in faith, and charity.

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